THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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For the Churchman.

Thoughts on Death and Judgment.

Suggested by an Extract from Archbishop Anselm, in a late number of the Churchman.

Soon shall this tott'ring, crumbling frame descend
Into its native dust; soon shall depart
My trembling spirit; soon this beating heart
Shall cease its throbbings: whither will it wend,
By conscience stricken, self-condemn'd, undone?
Where, but to CHRIST, the contrite sinner's friend?—
Fly from GOD's wrath, to shelter in His SON!—
My soul, in antedating that dread day,
Would seem to hear the voice of GOD, thus say:—
'Thou art a sinner.'—'True, O LORD! but HE
Who groan'd and suffer'd on th' accursed tree
Was righteous all.'—'But thou 'rt unholy still,
Stubborn, rebellious: let thy judgment come.'—
'Unclean, unholy, LORD, I am; most Just,
ALMIGHTY GOD! but CHRIST for me shall fill
All righteousness: HE is my only trust.'—
'But I am angry with thee.'—'Let HIS blood atone!
Helpless and lost, I offer that alone!'

O, Lamb of GOD! attend my feeble cry!
Bless me with thy salvation! May I die
Clothed in thy righteousness, and spot nor stain
Shall my just Judge reprove in me again!
O, *can* such bliss be in reserve for me,
That I, poor sinner, my loved LORD shall see,
A holy GOD, MY Father?—through his Son,
All my soul's conflicts ever done?
O, by thy dying pangs, thy bitter wo,—
By thy most precious blood, so freely given,—
By thy free grace, which in my heart has striven,—
O, leave me not the endless death to know!
But lead me to those mansions blest above
Where saints and angels dwell, in realms of love,
At thy right hand! Lord JESUS, hear my cry,
Blot out my sins, and pardon, ere I die!
Thy death and sacrifice, the only stay,
O, make them *mine*, in life's last trying day!
So may my parting spirit, THROUGH THY BLOOD
Stand purified before the throne of GOD. M. A.

DOCTRINAL.

From the Protestant Episcopalian.

DEFENCE OF "REGENERATION; BY H. U. O."

From an attack in the Christian Remembrancer.

IN the Protestant Episcopalian for May and June, 1832, an essay and appendix were printed, on Regeneration, distinguishing it into two kinds, baptismal and moral—and an extra impression was issued in a pamphlet form. This little work has been noticed in a review in the [London] Christian Remembrancer, for July, 1833—with very decided censure. The reviewer does not refute any of its arguments, or take them in hand for the purpose—not one—but he asserts its inconsistency with the distinction between regeneration and renovation, its contrariety to the principles of the Church, and its affinity with Calvinism—adding that some of the "citations from the Fathers are singularly infelicitous."

That the reviewer made no attempt to overthrow the *proofs* from Scripture, sustained by extracts from the Apocrypha and the Fathers, that there are two distinct regenerations, ecclesiastical and moral, is singular—for until that is done, all argument against the essay, replete with these proofs and extracts, is in vain. The proofs were abundant and various—and the reviewer acknowledges that "there are undoubtedly in Scripture itself passages which may seem to confound regeneration, properly so called, with renewal." He allows also the popular interchange of the words. What then is the scriptural bar he would interpose to calling renewal a regeneration, in the strict sense? simply that "the two operations are never mentioned *together* without the proper appropriation of each term." Now, the two operations are mentioned *together* in Scripture, in connexion with one or both of the terms, twice only—in one case, *with* the alleged "appropriation" of them, "the washing of regeneration, and renewing of the Holy Ghost"—in the other case, *without* it, "born of water, and [born] of the Spirit," in other words, regenerated of water and [regenerated] of the Spirit.* The reviewer then is mistaken in his assumption—there is just as much proof that the two operations, when mentioned *together*, are *not* distinguished as regeneration and renewal, as that they *are* so distinguished. And the plain inference is, that there is no such scriptural *rule* as the reviewer founds his whole cause upon—it is not the rule of Scripture to discriminate between these two operations of the Spirit, when mentioned together, by appropriating the term regeneration to the one, and the term renewal to the other. That, when the two are *not* mentioned together, the term regeneration, or an equivalent, is used for the moral as well as the ecclesiastical change, is largely proved in the essay, and is admitted by the reviewer.

So far then as Scripture has been appealed to, the essay stands unharmed.

Its consistency with the articles and other standards of the Church, was sufficiently set forth in the Appendix, VI. Nor does the reviewer attempt to overthrow any of the illustrations there given.—He adduces, however, the Christmas collect, to show that the Liturgy distinguishes regeneration from renewal; "That we, being regenerate, may daily be renewed:" but he forgets that the 27th article recognises both the "regeneration or new birth" by baptism, and the *promised* or distinct "adoption to be the sons of GOD [or regenerate] by the Holy Ghost." So that, as little in our standards as in Scripture, is it the *rule* to make a "proper appropriation of each term."—He appeals to the 27th article, to show that the Church maintains that by baptism "faith is confirmed and grace increased." This passage was the subject of much reflection before the essay was published, and it was not made prominent for these reasons. 1. The "*increase*" of grace in baptism cannot be the "*beginning* of spiritual life," as regeneration is defined by the reviewer, and preceding writers of similar opinions; it implies the existence of *previous* grace. So does the "confirmation" of faith imply previous faith. 2. The increase of grace is, in that article, ascribed to the "virtue of prayer unto GOD," a clause omitted by the reviewer. The Latin is, "*et vi divinæ invocationis gratia augetur.*" 3. The mode of pointing this portion of the article, in English, ascribes the "confirmation of faith," as well as the "increase of grace," to the "virtue of prayer unto GOD;" a colon (:) precedes the passage, thus—"signed and sealed: faith is confirmed, and grace increased by virtue of prayer unto GOD."† Such is the punctuation in several American prayer-books, casually referred to, including the present and last standard copies, in a small English one, in a folio English one printed in 1731, and in the Polyglott prayer-book of 1821. In Burnet on the Articles (Oxford, 1814) there is a comma in this place; but his punctuation is not admissible, for he puts a period after the word "church" in a previous clause; so that, if his pointing is to define the sense, the visible signing and sealing of the promises, the confirming of faith, and the increasing of grace, are all ascribed to the "virtue of prayer unto GOD." For the reasons now given, the passage was deemed not clearly relevant to the points discussed in the essay. The reviewer further objects, that the essay makes baptism an "outward spiritual grace," instead of an "inward" one, which the Catechism declares it to be. Not so. The essay denied the conferring in baptism of any deposite, which might be figuratively called a seed, germ, or leaven, of moral grace, as essentially connected with the rite: but, is this the only sense of the phrase "inward grace?" Is not the covenant title to moral grace, itself a grace—is not the title to the forgiveness of sins and to heaven, a grace—and are they not conferred on the soul—and is not this gift to the soul "an inward grace," truly and properly? What makes the supposed deposite of baptism "an inward grace," but its connexion with the soul? But the reviewer adds, that the spiritual grace of ordination is "outward," and that the essay, representing that of baptism as outward also, makes the latter ordinance no more a sacrament than the former. The reply, however, is obvious, that the "outward and visible *sign*," or matter used, is wanting in ordination; neither is it "generally necessary to salvation;" so that it is not a sacrament, by the judgment of both the English and American Episcopal Churches. Besides; the soul, the entire person, of a minister, is ordained; as the soul, the entire person of a Christian, is ecclesiastically regenerated in baptism; and hence the grace in both rites is inward. If, however, the reviewer will not admit that the virtue of these ecclesiastical separations to office and to covenant standing is inward, is it not competent for others to say, that they disallow his definition? Baptism confers "a grace," in conferring a title to all the blessings of the Christian covenant—it confers "an inward grace," in conferring it on the souls of men—it confers a "spiritual grace," because it is the Holy Spirit who, with human ministers as instruments, "baptizes us into the one body," and so bestows the grace.

With, therefore, the standard of the Church, the essay is not inconsistent—the reviewer has shown nothing of the kind.

The reviewer has specified one of the "citations from the Fathers" as "infelicitous," and some from Lutheran and Calvinistic authorities. Of these imputations of "infelicity" it is sufficient to remark, that he has disregarded the connexions of the several extracts. That from one of the Fathers, Augustine, was connected with another from the same Father, of which the reviewer says nothing—the one showing that he called baptism, and probably the moral change, regeneration, the other, that he certainly applied that term to the change of heart.* Those from Lutheran and Calvinistic authorities were of the nature intermixed of the *argumentum ad hominem* and *ad verecundiam*, being intended to prove to these denominations that their respective leaders allowed regeneration to be "in *some* way" connected with baptism. For that purpose they were rightly used. But that class of quotations was followed by the declaration—sufficient one would think to avert the charge of "inconsistency" made by the reviewer—"we do not say that all or any of the above human authorities explain baptismal regeneration as has been done in our essay."

The reviewer speaks of the two regenerations, "assumed" in the essay, as "*ceremonial* and moral." For the former designation he can show no authority. The essay regards it as *baptismal*, or *ecclesiastical*, or *sacramental* regeneration.

As to the charge of affinity with Calvinism, or concession to that creed—if the rejection of the idea that the deposite of a spiritual influence, as the germ of the morally new creature, is the inward grace appropriate to baptism—if the rejection of *this* idea favors Calvinism, let it have the advantage, and welcome. Such an idea weakens our own cause, and so favors that system more than the rejection of it can. An unbaptized adult, long pious in all matters except conforming to the sacraments, and concerning that branch of duty in involuntary error, comes to baptism—and he is told that *then*, and not before, he "*begins* the spiritual life!" What cause will not be injured by language so irreconcilable with fact? And, if this language be qualified by theological explanations, to what will its intelligible meaning be brought, but to the commencement of the covenant life, or the title estate, described in the essay? So in the case of an adult hypocrite, coming to baptism—he is told that he then undergoes the regeneration which is the "beginning of spiritual life"—but his subsequent conduct and conversation manifest nothing whatever of spiritual growth, motion, or vitality—and what is the explanation of the reviewer? it is this—that his regeneration was, though a "real birth," yet "a *still* birth!" in other words, the "beginning of his spiritual life" was death! Can the Calvinistic partisan wish our cause a greater injury than such reasoning? How much better, in this light, beside its agreement with Scripture and the Church standards, the theory—that baptismal regeneration is the new birth to a Church estate, is the grace which confers the covenant title to all the blessings, here and hereafter, procured for man by the Redeemer—the title being, of course, a conditional one—as declared sufficiently in the essay!

The reviewer thinks that "as the Calvinist will not allow that every person who receives every means of grace is elect, it will follow that regeneration, when effected at all, must be effected independently of means; sometimes perhaps in those means, sometimes without them, as the case may be; but altogether independently of them." In justice to Calvinists let it be said, that no such consequence can rightly be deduced from their principles, or from the one stated by the reviewer. Their doctrine would rather be, that grace is given to the elect, not "independently of means," but in the use of them; but that the non-elect, though they use means, receive not grace: that the means are efficacious where election allows them to be so. We hold, with Scripture, that the means of moral grace are efficacious where the receiver allows them to be so—where the "seed" falls into "an honest and good heart." The one requires election to render the means availing—the other requires "an honest and good heart"—but neither regards the grace as given "independently of means."—The essay declared fully the connexion of moral regeneration with "the use or enjoyment of the means of grace," and enumerated many of them.

As to the moral change called regeneration being instantaneous, as the reviewer contends, and not gradual—and as to the theory of the essay being "so little accordant with primitive truth—it is perfectly fair to refer the reviewer to the essay itself, as he has attempted no refutation of its arguments on these points; and these arguments were not few.

The reviewer, in one of his paragraphs, writes thus—

"The pamphlet which has given rise to the above observations is ascribed, and, we believe, without doubt, to a connexion of Bishop Onderdonk. We venerate the not unworthy successor of the great and good Hobart; and we regard the American Episcopal Church as approaching nearer to the primitive model than any communion whatever; we might not, perhaps, except even our own. But in proportion to our respect for the Bishop and the Church which he so reputably governs, is our regret that a treatise so little accordant with primitive truth, should have the remotest sanction of such a name and such a Church."

The essay was published with the initials "H. U. O." prefixed—that prefix being deemed sufficient to leave no doubt concerning the author. But the reviewer, with a delicacy beyond question affected, is unwilling to designate plainly the source of the remarks which occasioned him so much sorrow. The author of the essay, and of this hastily-written piece, appreciates the kindness to his Church, to his brother, and to himself, that dictated this considerate and gentle manner of recording a sincere "regret." But it appears to him to be due to candor, to state explicitly—that his opinions on the subject of regeneration are, he believes, mature, and certainly not of a recent date—and that, far from being unwilling to acknowledge them under his full signature, he frankly avows the hope that they will contribute their humble share toward the settling of the sound doctrine on this important point.

H. U. ONDERDONK.

Philadelphia, Aug. 26, 1833.

* If the reviewer disallows this interpretation of the latter passage, it is incumbent on him to refute the arguments for it given in the essay.

† If it was not intended to couple "faith" with "grace," the colon ought to have been placed after "confirmed." The reader is expected, of course, to refer to the Article, to perceive the applicableness of these remarks on its punctuation. The English and the Latin Articles are of equal validity in England—and though the former only have been set forth by the American Episcopal Church, the latter have the nature of 'authorities,' when referred to for ascertaining the sense.

* Essay, p. 21.

MISCELLANY.

From the Genius of Temperance.

HISTORICAL SKETCHES,

Extracted from the "Dictionnaire des Sciences Medicales," vol. 86. Paris, 1818. Article "Ivrogneire."

***** In passing to time more historical than the preceding, we find legislators employing the strongest measures to repress drunkenness.—Draco punished it with death—Lycurgus destroyed the vines—he caused the slaves to be intoxicated in order to show the youth the horrors of drunkenness. Pittacus, of Mytilene, (one of the seven wise men of Greece, who died, aged 82; about five hundred and seventy ante-christum,) caused crimes committed during intoxication to be doubly punished. The Athenians had inspectors, whose duty was to repress disorders of guests at entertainments. Drunkenness must have been excessive in the first ages, to have given cause for the enactment of those laws, and indeed history is full of famous drunkards. Dionysius, according to Plutarch, caused a prize and a crown to be presented to him who drank the most at a feast. ****** It may be recollected that Alexander and Philip were famous for their excesses, and it was in the delirium of drunkenness that the former slew his friend Clytus. It is said that a certain Bromaches had the *merit* of drinking twenty bottles a day. Wine was rare at Rome in the time of Numa. The law of the Twelve Tables forbade libations of wine even to the gods. Lucius Papyrius, however, made an offering of a cup of it to Jupiter, on the occasion of a victory. At a *later* period, wine was given to the sick as a cordial. Six hundred years after the foundation of Rome, Cato and Varro encouraged the cultivation of the vine, and the use of wine; and the little weaknesses of Cato have been preserved in some lines of Horace, viz.

Narratus et prisci Catonis
Sape mero caluisse Virtus.
ODE XV. Lib. 3.

Abundance of wine leads to excess and drunkenness. Therefore Pittacus, Lucius, Crassus, and others enacted laws. *Drinkers were banished from the Senate, and Romans of good families were forbade to drink wine, before the age of thirty-five.* The revolt in which Caius Gracchus lost his life was attributed to drunkenness. Pliny informs us that Stapil, son of Sithen, mingled water in his wine—and it was the custom to drink pure wine only at the commencement of dinner, in honor of the god Sospes; they mixed it with water at the end of the repast, in honor of Jupiter Servator. Nevertheless Rome reckoned drunkards among her greatest tyrants. Nero was one of the most famous—and they changed the name of Tiberius into that of Biberius. Pliny tells us of one Norvellus Torguatus, who, to render himself agreeable to Tiberius, drank three gallons without stopping. The parasite Officuis Bilulus was one of the most determined drinkers in Rome. It was said of him that dum vixit, aut bibit, &c. But without wasting time on this kind of anecdotes, I will only observe, that at the time of the victories obtained over the pretended barbarians, Aurelian made use of one Bonesus to intoxicate their ambassadors, in order to discover their secrets; that the Romans permitted their soldiers no other drink than vinegar and water, and that Carthage forbade drinking in the camp. ***** After the fall of the Roman Empire, Christianity planted colonies for the spreading of civilization in the North, and it is in the convents that we gather the history of the middle ages. At first the monks drank wine in goblets, and it was, says Legrand d'Aussy, a religious ceremony, a libation. They drank likewise to the dead, but this custom was interdicted as idolatrous. Afterward each member of the Church was limited to a certain quantity of wine; the Council of 817, for example, allowed five pounds by weight of wine, daily, to each monk. Charlemagne had already prohibited by his statutes, the practice of bantering people to drink, &c.; but afterward the prohibitions were multiplied and more severe.—The Council of Tours, of 1282, found itself under the necessity of forbidding priests to enter taverns, except when travelling. Cæsar and Tacitus, to whom we are indebted for our first notions relative to the Germans, have given us an unfavorable idea of their temperance, as respects intoxicating drinks. In praising their other qualities, Tacitus says: adversus sitim non eadem temperantia. The propensity to drunkenness prevailed among them to such a degree, that in their public meetings it was the cause of violent quarrels even among their chief men. Since the time of Charlemagne, all the sovereigns made on this subject many laws, which, however, were badly enforced. It was in the fifteenth and sixteenth centuries, at the introduction of an improved discipline among the troops, that drunkenness diminished in the higher classes of society, by associations (re-unions) of chevaliers for that purpose. In 1517, for example, Sigismond de Deitrichstein, established the Society of St. Christopher, the object of which was to prevent drinking healths, and seeking to intoxicate their associates. Another Temperance Society (*Société de la Temperance*) was formed in 1600, by Maurice, Duke of Hesse; and a third under the name of the Golden Ring, (*l'Anneau d'or,*) by Frederic V., Count Palatine. That of 1600 had for rule that no chevalier should drink more than seven cups (bocaux) at a repast, and not oftener than twice a day. We will not enter into an inquiry about the capacity of these cups—the cups we see exposed on ancient side-boards would frighten us; but this was an important step for good society, (pour la bonne société:) they bound themselves for two years, and the chevaliers, challenged to drink by persons not of their order, were forbidden by members of the society.

* * * *

France, pre-eminently a wine country, exhibits in her history, facts analogous to those already mentioned. The Gauls, Diodorus writes, were inclined to drunkenness, and willingly would give a slave for a cup (crache) of wine. They must have received at an early period in the South, the bacchanalian rites of the Greeks, where at this day, there remain some traces of those rites. It was wine, it is said, they (the Gauls) went to Italy in search of, in the year 390, before CHRIST, when Camillus, taking advantage of their intoxication, penetrated their camp, defeated them, and saved Rome and Italy. Fabius afterward in his turn, making the conquest of Gaul, planted the vine there, and the Nervii, a people of Belgium, alone refused to have the vine, as they believed the liquor produced by it was injurious to strength, (contraire a la force.) The vines multiplied so much that Domitian, finding that their culture injured the growing of grain, had them destroyed. This severe measure was adopted at a later period by a fanatic prince, Charles IX.; Henry III. was unwilling that they (the people) should favor the cultivation of the vine, at the expense of wheat. Under other circumstances, there were obstacles thrown in the way of vending wines, &c. At last Francis I. caused to be published in 1536, very severe edicts against drunkards. Every man convicted of intoxication was condemned for the first offence to undergo imprisonment on bread and water; for the second, to be whipped; for the third, says the law, he will be publicly whipped, and in case of a relapse, he will be banished and his ears cut off. Lewis XIV. was obliged to have recourse to rigorous measures against persons attached to his court; on the other hand, many measures necessarily favored a taste for, and the abuse of, both wine and brandy. Lewis XII., for example, in 1514, granted to the company of vinegar merchants, permission to distil brandies, and, in 1678, instead of being reserved as formerly, to be sold by the apothecaries, they (brandies) were sold publicly in the streets. They likewise established venders of wine by the small measure, (or pot,) and shortly afterward they separated the retail sellers from the keepers of hotels and taverns. The manners, customs, and facilities had already too well fortified the habits of using fermented drinks, for any law to arrest the abuse of them. No kind of business was settled without wine; no marriage performed; no private entertainment without indulging to excess, and the distributing of wine at royal fêtes and at other public rejoicings, take their origin in days gone by.

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In the years 1805 and 1806, the tyranny of Commerce, which caused wine to be sold at a low price, augmented on a sudden drunkenness, and obliged the proprietors of their own accord to destroy the vines, which produced no profit.—*Presbyterian.*

CHRISTIANS AND INFIDELS IN CONTRAST.

Bacon, Boyle, Newton, Hale, Locke, Davy, Boerhaave.

WE do not believe that the Christian religion depends for its evidence on the suffrage of any one philosopher, or on the bright constellation of names which have expressed their profound regard for the truths of revelation. Still a Christian cannot but look with deep interest on the fact that such men as Bacon, and Boyle, and Newton, bowed their mighty intellects to the authority of revelation; came and brought all the rich and varied treasures of their profound investigation, and laid them at the foot of the cross; and spent their lives increasingly impressed with the belief, that the GOD of nature is also the GOD of the Bible. While we do not claim, that on their authority the Scriptures should be accredited as the word of GOD, we do claim that they should be allowed to rebuke the flippancy of youthful and unfledged infidelity; that they should be permitted to summon men to inquire before they pronounce; we claim that their authority is sufficient to call on the youthful skeptic to pause, and to suspect that possibly he may be wrong. When mighty minds like those have left their recorded assent to the truths of the Christian scheme, it is not too much to ask of minds of far less power, to sit down and inquire, at least, whether Christianity may not have come from GOD. When Newton, after having surveyed world on world, and measured the heavens, and placed himself for profound inquiry at the head of mankind, sat down in the full maturity of his days, and passed the vigor of his life, and the serene evening of his honored age, in the contemplation of the New Testament: when Bacon, after having rescued science from the accumulated darkness and rubbish of two thousand years; after having given lessons to all mankind about the just mode of investigating nature; and after having traversed the circle of the sciences, and gained all that past generations had to teach, and having carried forward the inquiry far into nature, bowed at every step to the authority of the Bible: when Hale, learned in the law, not only believed Christianity to be true, but adorned the Christian profession by a most humble life: when Boerhaave, perfectly acquainted with the human frame, and skilled in the healing art, sat with the simplicity of a child at the feet of JESUS CHRIST: when Locke gave the testimony of his powerful mind to the truth of the Christian religion: when Davy, first of chemists, came, on this subject, to the same results, as the analyzer of light, the inventor of fluxions, and the demonstrator of the theory of gravitation; as the author of the Novum Organum; and the writer of the treatise on human understanding: when each science has thus contributed its founder, its ornament, and its head, as a witness to the truth of the Christian religion, it is not too much to conclude it may be something different from priestcraft and imposture.

Volney, Diderot, D'Alembert, Voltaire, Paine, Herbert, Shaftsbury, Tindal, Morgan, Bolingbroke, Gibbon, Hume.

When we turn from these lights of men, these broad stars that spread their beams over all the firmament of science, and seek after the wandering and dim luminaries of infidelity; when we make a sober estimate of what the high priests of unbelief have done for the advancement of science and the welfare of man, we are struck with the prodigious advance we have made into chilly and tenebrated regions. We have passed amid spirits of another order. We wander in climes as remote almost from science, as from Christianity. We should know where we are, as readily, by their superficial, but pompous pretensions; by their dark, but most confident scientific claims; by their erroneous, wandering, but most flippant demands in science, as we do by their infuriated and bitter raging against the claims of the Christian religion. Who are these men? Volney, Diderot, D'Alembert, Paine, Voltaire, Herbert, the best and greatest of them; Shaftsbury, Tindal, Morgan, Bolingbroke, Gibbon, Hume. What have they ever done for science? What advances have they ever made? So far as we know, not one of them has any pretensions to what gives immortality to the names of Boyle, Locke, Newton, Bacon, Hale. What valuable fact have they ever presented in science? What new principle have they originated or illustrated? What department of science have they adorned? Not a man of them has ever trod the regions that constituted the glory of England and of the world—the region of profound science, of deep and penetrating investigation of the works of nature. In spite of such men, science would still have slumbered in the regions of eternal night; and infidelity, but for Christian men, might have swayed a sceptre as she desired, over regions of profound and boundless shades of ignorance and crime. We are accustomed to care little for names and authorities in religion. We believe that religion, natural and revealed, accords with the constitution and course of nature. We believe that it is sustained by a force and compass of argument that can be adduced for the truth of no science. On the ground of the independent and impregnable truth of revealed religion, we are Christians. But there are men who pride themselves on names. There are those whose only reason for an opinion is, that it was held by some illustrious man. None are really so much under the influence of this feeling as the infidel. That Hume was a skeptic; that Gibbon was capable of a sneer; that Paine was a scoffer; that Volney was an atheist, is to them strong as proof of holy writ. Hence they feel, that to doubt is the most exalted state of man; that there is argument enough for mortals in a sneer and gibe; that scoffing becomes a human being; and that to come to the conclusion that man has no father and no GOD, that he dies like his kindred worm, is the supremacy of felicity and the perfection of reason. When such have been the apostles and high priests of unbelief, such the hosts which they have mustered, we feel that, apart from all argument in the case, we would rather accord with the sentiments of the great luminaries of mankind in science; and it is not unworthy of reason and elevated thoughts to suppose, that true religion may be found where we have found every other valuable blessing for mankind; and that the system attended every where with science, refinement and art, and that has shed light on the intellect, and honor on the names of Locke, and Boyle, and Bacon, is the system with which GOD *intended to bless men.*—*Christian Spectator.*

DR. BRAY.

"DR. BRAY'S Charity" was established in 1693. It now goes by the name of "Dr. Bray's Associates." The design was to afford collateral aid in the spread of the Gospel, by providing poor ministers at home and abroad with suitable *libraries*, as well as for the benefit of adult negroes. By this institution provincial and parochial libraries were formed in all the provinces, for the missionaries of the Episcopal Church; some provision was made for the religious instruction of the negroes, and it was proposed to assist poor and pious emigrants in removing from England to this country. Dr. Thomas Bray, minister of St. Botolph, (Aldgate, London,) died February 15, 1780, aged 73, one of the most benevolent men of the age. He had been constrained to leave the university of Oxford because the scantiness of his means rendered him unable to bear the expense, and entered the sacred office. But in every place he was industrious and prompt. The Bishop of London selected him as his commissary to regulate the affairs of the Church in the province of Maryland. He found that only the poorer clergy were likely to emigrate and settle there, and would be incapable of supplying themselves with the necessary books for mental improvement. This set him upon the project of obtaining *parochial* libraries for the missionaries. Applying to the bishop, and others, he was successful in raising a considerable sum. Parliament, in the 7th of Queen Anne, gave them a charter. The legislatures of several provinces contributed, and passed acts to secure the preservation of the books. To give more perfection to this plan, he succeeded also in raising libraries in several *sea-ports*, as Gravesend, Deal, and Plymouth, where the missionaries might be detained in their removal. In 1696, he published a tract entitled, "Apostolic Charity," to which was prefixed a general view of the American Colonies, to show what provisions they needed for the further propagation of Christianity. 1697, he petitioned Parliament for an appropriation of alienated lands, to augment the religious privileges of the plantations. Failing in this he made a voyage to Holland, to secure the same object, by obtaining from the king a grant of certan arrears of taxes due to the crown. In this he was successful. He next drew up a plan of a *society*, to be established by charter, for propagating the faith; which ended in the formation and endowment, a few years after, of "the *Society* for the Propagation of the Gospel in Foreign Parts." In 1699 he made a voyage to Maryland, to advance the interests of the Church, though dissuaded by his friends, on account of the expense to which he subjected himself, and two valuable preferments at home were offered him. He even disposed of his own effects to raise the funds required for his undertaking. When £100 were presented to him in Maryland, he threw them in toward meeting the expense of the libraries and church; also a bill of £300 given him for his own private use by Lord Weymouth, was mostly devoted to his public undertakings.—

Pressing upon the public attention the distant colonies, in 1701, he published a "Memorial" representing the present state of religion on the continent of North America. Conversation and influence with the private secretary of King William, obtained a sum to be applied to the conversion of the negroes in the British plantations, and to this object the secretary, (Mr. Dallone,) on his death, 1723, left an estate of £900. This gave to Dr. Bray and his associates an early direction to the neglected Africans, whom they continued to aid for many years by schools, books and missions. To excite and guide the clergy whom he superintended, he published in 1701 his "Circular Letters to the Clergy of Maryland," and in 1726 his "Directorium Missionarium," with other tracts bearing on the pastoral work. He urged the plan, that the civilizing of the Indians must be made to precede any successful attempt at their conversion. To give elevation and energy to the missionary character, he reprinted the life of Bernard Gilpin, and "The Ecclesiastes" of Erasmus.

But his charitable endeavors reached other objects of benevolence. To alleviate the sufferers in the Whitechapel prison, he raised a collection; extended also aid to other prisoners, employed the missionaries in preaching to them, diffused such information as to the state of the jails as obtained, at length, from the House of Commons, an order for an official inspection.—Indeed most of the charitable and religious societies about London in the early part of the 18th century, were in a great measure formed on the plans he projected. His "Memoirs" were printed (by Rivington, Lond.) in 1808. Dr. Bray's Association still exists in London. In 1814, their Depository was kept by Mr. Bird, (Ave Maria-lane,) Rev. Mr. Parker, secretary. They maintained sixteen libraries in the Archbishopric of York, and forty-five in that of Canterbury.—*Pittsburg Friend.*

RELIGION AND LEARNING.

It is painful to observe, in journals from which better things have been expected, a growing disposition to regard religion and literature as discordant elements, and to sneer at all degrees of intellectual refinement which exceed the low water mark of vulgar mediocrity, as something incompatible with pious fervor and fidelity of life. This is not simply foolish, but dangerous and sinful. No wise man can fail to despise the mere foppery of learning, as much as the vulgarity of ignorance. But at the same time, it must be maintained that real learning and real refinement, are not lawful merely, but desirable and laudable, deserving vastly more than toleration, from the most devoted Christian. We are tired of seeing those who know what literature is, and what its fruits are, subscribing to the shallow sophisms of a few blind leaders of the blind.—On this point, as on others, we are in belief, of the good *old school*, the school of Calvin and Beza, Lightfoot and Selden, Owen and Howe, Mather and Witherspoon. To the dogma that there is danger of excess in learning among ministers and private Christians, we not only take exception, but we give a flat denial. "A little learning is a dangerous thing," and men of little learning dangerous men. Against such it becomes us to be on our guard; yet when we plead for literature, it is not for mere taste or paltry affectation, but on Christian principle, from conscientious and entire persuasion that the cause of orthodoxy, of experimental piety, of benevolent activity and Christian zeal, would be mightily promoted by the metamorphosis of every pedant, every sciolist, and every ignoramus, into a thorough scholar and man of taste. The world and the devil have had undisturbed possession of this field too long. It is time to show the enemy that intellect is strengthened not impaired, taste purified not tainted, genius kindled not quenched, by the saving grace of God. If any suspect us of quixotic notions as to popular improvement, we acknowledge that we do hold opinions which are not universal, and which, as we may be enabled, shall be exhibited from time to time in detail. At present the outline only can be traced. In this warfare we have able and unflinching co-adjutors, and we serve a Church which recognises fully the compatibility of learning and religion. Those who teach contrary doctrines, by assertion or insinuation, are no true Presbyterians. The crusade against taste and learning is conducted, for the most part, by half-bred, half-taught, supercilious dogmatists, who like the sluggard are always wiser in their own conceit than seven men that can render a reason.—*The Presbyterian.*

THE GREAT QUESTION.

When a prying question was put to the Saviour to ascertain the number of those who should be saved, the divine reply was a pungent rebuke and exhortation, which appealed at once to the personal duty of those who were expecting the answer. How extensively would the tones of discord and altercation be changed into those of humiliation and repentance, if disputants would first make a practical use of the controverted subject. The great personal question with each soul is not—why does sin exist? No man's salvation is dependent on the solution of that point. But am *I* a sinner? Am *I* conscious of internal depravity? of voluntary sinfulness? Do *I* love the Lord with all my soul, strength, and mind, and my neighbor as myself? These are the questions which summon attention, and are worthy of all precedence.

The great speculation is—what am I to Christ, or Christ to me? This is a question which will recur to every mind, and seems to have been regarded by the inspired writers as one of constant duty. "Examine yourselves whether ye be in the faith." "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you." "Let him that thinketh he standeth take heed lest he fall." Men are often more ready to argue with each other, than with their own hearts. They are more careful to set a neighbor right, than to keep a watch on their own hearts. The great controversy should be within.—*S. S. Journal.*

MAKING THE MOST OF TIME.

The British Critic says of Dr. Abercrombie, the author of late works on the intellectual powers of man and the philosophy of the moral feelings:

Dr. Abercrombie is a physician at the highest eminence of his profession; and consequently engaged from morning till evening in the discharge of its anxious and laborious duties. As we stated before, it may be almost literally said that his chariot is his study. And be it further kept in mind, that he has been mainly impelled to this consecration of the fragments of his time by his solicitude for the moral and spiritual welfare of those young men who are dedicated to the same pursuit in which he has achieved his own gratifying distinction.—*S. S. Journal.*

BURMAN PRAYER.

On entering a kyoung to-day, I found an elderly priest surrounded by more than twenty others, to whom I soon introduced myself without invitation, as I did also my message. The company soon took leave and left us with the inmates of the kyoung alone. During our stay of an hour or two, we had much conversation with the old priest, who finally told us very civilly, "Though your religion were true, yet I should not dare to abandon the religion of our excellent god, Gaudama." It would appear, the old man is one of the principal priests in town, as we were interrupted during our stay, two or three times by the arrival of companies of inferior priests, bringing him offerings. When they presented their fruits, they raised their clasped hands, and all joined aloud in the following prayer—"O grant! grant! In order to be freed from the sins which arise from the three kinds of fate, the fate connected with the deeds of the body, the fate connected with speaking, the fate connected with thinking, once, twice, three times, I prostrate myself and worship God, his precepts and his priesthood. Through the merit of thus prostrating and worshipping, may I be exempt in all my future transmigrations from the four states of punishment, the three periods,* the eight wicked places;† and when our next excellent god, Areemataya, appears, grant that I may behold him."

To this, the old priest, turning his head at right angles from me, lest I should share in the blessing, replied—"Thus on account of raising the clasped hands and reverently worshipping *with offerings* God, his precepts, and his priesthood, may you meet with Areemataya, when he appears, obtain the exalted gift of‡ Rabanida, and arrive to Nigban."

This Areemataya, who is to be the next Boodh, occupies as prominent a place in their prayers as Gaudama, and certainly a more important one; as from him it is they look to be benefited; for the praise and worship they make the former is only to propitiate the favor of the latter. Few, perhaps none, expect to arrive at Nigban until he appears; but hope to be found in his train, and be annihilated with him. His appearance on earth is anticipated with as much pleasure as we do the millennium; and it is not a little curious, that in the description of each, there are so many points of resemblance.

* These are—1. A time of war. 2. A time of famine. 3. A great time of sickness—or, the sword, the famine, and the pestilence.

† These are—1. A place without a God or religion. 2. The immaterial mansions. 3. Deficiency in the members of the body. 4. A state of existence in which a person is without a mind. 5. Confirmed heresy. 6. Beasts. 7. Pyitta. 8. Hell.

If some of these cannot be consistently denominated *places*, it is only a Burmanism. It is so in the book; and that is enough for a Burman.

‡ A state of mind, or being, which enables the possessor to visit different worlds.

BURMAN MILLENNIUM.

In a book on my desk, we have a long conversation between Areemataya, and an ancient Boodhist saint, who having become a Rahainda, possessed the power of visiting other worlds, by virtue of which he went up to the heavens in which the future God now resides, and afterward returned to earth, in order to write a book I suppose.

Areemataya is represented as saying, among other things, "When I am God, the valleys shall be raised, and the earth become perfectly level. There shall be neither hill, valley nor forest; but the earth shall be covered with towns and villages, and the countries abound in riches. The inhabitants shall be exempt from poverty, and shall be as rich as they please; while, day and night, they will be engaged in religious exercises. Ignorance, vice, and every angry passion shall no more exist in the world. Grain shall grow without planting, and trees yield fruit without cultivation. War, fighting and quarrelling will be unknown, but the people shall love each other; and, love abounding, the wild beasts of the field shall dwell with them."—*Am. Baptist Magazine.*

MORAVIAN MISSIONS.

It is just about a century since that devoted people, the Moravians, engaged in the work of foreign missions. Their first mission appears to have been in the Danish West Indies, in 1732, and the next to Greenland, in 1733. Here it was (in Greenland) that they labored ten years, endeavoring to teach the natives the being and character of God, and the duties which they owed to him and to each other; but all in vain, till they (accidentally as it were) discovered the power of the Gospel in subduing stony hearts, and bringing the heathen to the knowledge and belief of truth. This discovery, by no means an *original* one, has exceeded in importance all others which have ever been made in the history of Christian missions, and in proportion as it has been practically understood by missionaries, so has their success been found, since that period, in all parts of the world. The next year, 1734, the Moravians established a mission in North America; and the year following in South America; and the next year, 1736, in South Africa. This was one year previous to the first appearance of the society in England, 1737. We learn now that they have, in different parts of the world, 42 stations, and 211 missionaries. The number of conversions reported at all their stations since the commencement of their missionary labors, is 43,620. Had all other denominations of evangelical Christians been as devoted to the spiritual interests of a dying world as the Moravians have been, we should now look upon brighter prospects, and see Christianity established in many places where now is found only darkness and idolatry.

DAVID HUME AND HIS MOTHER.

Hume, the historian, received a religious education from his mother, and early in life was the subject of strong and hopeful religious impressions; but as he approached manhood, they were effaced, and confirmed infidelity succeeded. Maternal partiality, however, alarmed at first, came at length to look with less and less pain upon this declension, and filial love and reverence seem to have been absorbed in the pride of philosophical skepticism; for Hume now applied himself with unwearied, and, unhappily, with successful efforts, to sap the fountain of his mother's faith. Having succeeded in this dreadful work, he went abroad into foreign countries; and as he was returning, an express met him in London, with a letter from his mother, informing him that she was in a deep decline, and could not long survive; she said she found herself without any support in her distress; that he had taken away that source of comfort upon which, in all cases of affliction, she used to rely, and that she now found her mind sinking into despair: she did not doubt that her son would afford her some substitute for her religion; and she conjured him to hasten to her, or at least to send her a letter, containing such consolation as philosophy can afford to a dying mortal. Hume was overwhelmed with anguish on receiving this letter, and hastened to Scotland, travelling day and night; but before he arrived, his mother expired.

No permanent impression seems, however, to have been made on his mind by this most trying event; and whatever remorse he might have felt at the moment, he soon relapsed into his wonted obduracy of heart.—*Silliman's Trav. in England.*

A story like this requires no comment. Thus it is that false philosophy restores the sting to death, and gives again the victory to the grave!

Franklin is sometimes, though erroneously, classed with the false philosophers referred to in the above article. The following, from the editor of the Pittsburg Friend, leaves a different impression:

Another principle which Franklin adopted for the regulation of his life, and on which he acted systematically all his days, was to make it a primary object in his pursuits of every kind to be useful to his generation. He was not one of those who hold the detestable doctrine, that every man should live only for himself and has a right to follow any business that may be adapted to promote his own interest, however injurious to the community of which he is a member; on the contrary he laid it down as a maxim, that no pursuit can be honorable that is not advantageous to society at large, and he acted as one who measured the value of his life by the usefulness of it to others rather than by its being subservient to his own private gain. He held the opinion, that the true way to consult for the happiness of our own lives, is to spend them as much as possible in benevolent efforts to promote the happiness of others; and he strikingly verified the opinion in the example which he held out of this beautiful connexion in his own history. He was a doer of good on principle, and his benevolence found an ample reward in the benign influence which it had upon his own spirit; for few men have possessed through life a larger measure of the serenity and general complacency of feeling that flow from the exercise of generous emotions and the power of benevolent habits.—He informs us, that much of the character which he had in this respect was owing to the circumstance of his having, early in life, fallen in with a copy of Cotton Mather's excellent little work entitled, Essays to do Good; which made so deep an impression on his mind of the importance of living to be useful, that he ever after considered it the only proper end of his existence in the world. "It gave me," he writes in his old age, "such a turn of thinking, as to have an influence on my conduct through life; for I have always set a greater value on the character of a doer of good, than any other kind of reputation; and if I have been, as you seem to think, a useful citizen, the public owes the advantage of it to that book."—*Friend.*

Protestants have shown bad philosophy—to say the least—in their conduct toward the Roman Catholics. In proportion to what has been said and done to exasperate their minds and harden them in their prejudices, scarcely any attempt has been made to show them the errors of their faith by mild Christian argument, or to induce them to study the Scriptures. The bitterest taunts and denunciations of that Church may be found in the ordinary practical sermons, as well as in the set polemical works of the most eminent of the English divines. The people want knowledge, but they are driven from seeking it by the unsparing reprobation with which they are followed. To say that there have been provocations on the other side, or that this is but a return in kind of the warfare which has been waged against Protestants, is no excuse. Jesuits and priests may be all that they are depicted to be, and yet the spirit of the Gospel would not authorize a Christian to anticipate the tribunal of the final Judge. And whatever the leaders may be, the people at least deserve to be treated as possessing understanding, and like other errorists to be the subjects of instruction and prayer, not the marks of contempt and reviling. Let not Protestants, then, wonder at the perseverance of the Catholic in his faith.

Thomas Manton, D. D.—Dr. William Harris, in the memoirs of his life, mentions the following anecdote of him:—"Being to preach before the lord mayor, the court of aldermen, &c. at St. Paul's, the doctor chose a subject in which he had an opportunity to display his judgment and learning. He was heard with admiration and applause by the more intelligent part of the audience. But as he was returning from dinner with the lord mayor, in the evening, a poor man following him, pulled him by the sleeve of his gown, and asked if he was the gentleman that preached before the lord mayor. He replied, he was. "Sir," says he, "I came with hopes of getting some good to my soul, but I was greatly disappointed, for I could not understand a great deal of what you said; you are now quite above me." The Doctor replied with tears, "Friend, if I did not give you a sermon, you have given me one, and, by the grace of God, I will never play the fool to preach before the lord mayor in such a manner again."

COMMUNICATIONS.

For the Churchman.

THEOLOGICAL SEMINARY.

(*Continued from page 518.*)

Several Scholarships and Beneficiaries are founded and forming.

Warren, Bishops White and Hobart, $2500 each.

Bishops Kemp and Croes, $2000 each.

North Carolina Fund, $2948.

Bishops Claggett and Clermont in progress.

St Thomas' Church, of this city, $2500, is the first congregation Beneficiary. Its subscription is complete, but not yet paid over to the Treasurer of the General Seminary—as the trustees have been able to obtain, for the present, a greater rate of interest, 6 per cent. payable quarterly in advance to the Beneficiary, than can be prudently afforded by the Trustees of the Seminary, which is 5 per cent. semi-annually.

Some of the above scholarships are too meagre; $2000, which, at a rate of interest of 5 per cent., affords only $100 per ann. to the scholar—an annuity inadequate to his reasonable wants.

The Warren Scholarship, the first founded, was originally $2000, but the generous widow of the founder, having contributed $500 additional, before the close of the last session, has raised the annuity to the greater comfort of the student.

Other Beneficiaries will probably be endowed at the opening of the next session, viz.

Grace Church Education Society;

The Church of the Ascension, whose Scholarship of $2500 is nearly completed;

St. Clement's Church; and

The Associate Alumni.

Others possibly may be in contemplation—particularly that of Edward A. Newton, Esq., of Mass.

St. Thomas' scholar is moreover furnished with a library of class and text books, and books of reference, mostly new and in excellent binding, several rare and costly, to the value of at least $500, by the liberality of the rector, ladies and some gentlemen of the congregation, and others. This endowment is applauded in the Report of the Committee, as a laudable example to others to do likewise.

The ladies of St. John's Church are providing funds for furnishing a room and providing a library for the use of beneficiaries. Subscriptions to the amount of $136 have been obtained, and 80 valuable vols. received.

The Trustees empowered the Standing Committee to select suitable persons to supply the vacant chairs of "professors of Pulpit Eloquence and Pastoral Theology, and of Ecclesiastical History." The Rev. Doctor Wainwright, Rector of Grace Church, has been appointed to the former, and the Rev. Doctor Hawks, Rector of St. Thomas, to the latter. More judicious selections could not have been made, and both have accepted to render their services gratuitously.

Gratuitous professorships are neither creditable nor honorable to the General P. E. Theological Seminary, especially when similar professorships in most, if not all, of the Theological Seminaries of other denominations, are permanently endowed. As divines say, when reproving their people for sins of omission, "My brethren, these things ought not to be." Tell it not in Andover, publish it not in the streets of Princeton. Why these appointments have been so long deferred is best known to those who control the destinies of the Seminary; however, better late than never.

There are ample means for the liberal endowment of a professorship, which if effected would relieve the trustees from the painful necessity of relying on reluctant contributions. We are persuaded that a respectful application to the vestry of Trinity, by the several Churches in this city, would be graciously received and attended to: the accomplishment of such an endowment would redound to the immense benefit of the Seminary, and to the honor of this Diocese.

The trustees have also made provision for horticultural exercise to promote the health of the scholar. A practical knowledge of this *Adamite* occupation, may prove, in future life, very useful to such whose lot may be cast in rural places.

THE ASSOCIATION OF THE ALUMNI.

In the words of the resolution of the trustees, approving the society, which recognises it as an efficient means of promoting the interests of the Seminary, as well as of cementing the members of the society in the bonds of a sacred and endearing friendship—"The Board of Trustees hereby express their favorable regards and wishes in its behalf, and commend it, under the blessing of God, to the zealous support and co-operation of the alumni of the Seminary."

This praiseworthy association has put forth its first publication, containing a Sermon by the Rev. W. R. Whittingham, Rector of St. Luke's Church, and an Essay on the name and agency of God, &c., by the Rev. Samuel R. Johnson, Rector of St. James' Church, Hyde Park, and President of the association, delivered before the Society.

At the ensuing session, this association has made provision for educating one beneficiary in the Seminary, with the promising prospect of adding another at the following session.

It requires no gift of prophecy, to predict, that this association, if conducted hereafter with the spirit which has distinguished the first year of its existence, will become a most powerful auxiliary to the general Seminary, and we most cordially wish it God's speed.

The President has presented a very valuable collection of theological works, toward founding a library for the use of the beneficiary.

May the founders of this important association be graciously spared, to retrospect through a long vista of years, and cheer the evening of their days with noting, the propitious results of their early efforts.

Clement C. Moore, Esq., the munificent benefactor of the Seminary, has proposed to improve the water lots, fronting the grounds owned by the Seminary, at his own expense, advancing the adequate funds, on conditions highly beneficial to the interests of the Seminary, which has been accepted, and a resolution passed to carry the same into effect by the Standing Committee: which is authorised to lease the lots—16 in number—when filled in, for terms not exceeding *forty-two years*, with covenants of renewal for successive terms of twenty-one years each, not exceeding in the whole *eighty-four* years. We do not admire the first term of 42 years, as, long before its expiration, the value of the property, in consequence of the rapid progress of improvement along the shores of the Hudson, must greatly enhance. The Committee ought to be careful not to lease the premises for the establishment of manufactories that may become obnoxious to the Seminary. Trustees of public property should look through a long telescope, to foresee and provide against all possible contingencies.

The library has received a small accession of 66 vols. during the last year. The total number of books of all sizes is only 3638, many of them, to be sure, rare and costly, but totally inadequate to constitute a theological library. If we are to hope for a learned ministry, there ought to be a learned library. No measures have hitherto been adopted for increasing this all-essential department, which appears to repose solely on individual contributions—a slow mode of rearing any thing like an important valuable library. The present serves rather to show what is wanted than what is possessed. Were a fund raised by subscription, the annual interest of which to be applied to the increase of the library, some hopes might be entertained of its gradual extension.

These desultory remarks shall be closed with a few hints on the establishment of Beneficiaries and Scholarships, on which our ministry may chiefly rely for the augmentation of its numbers.

It is respectfully suggested that every scholarship should amount to $2500, the interest of which at 5 per cent., as assumed by the trustees, is $125, payable semi-annually, and that every beneficiary should be allowed the like sum.

To found Congregational Scholarships, the following plan is submitted—we speak of the wealthy congregations of the city of New-York. Let an annual subscription be raised of $250, one half to be paid for the immediate edution of the beneficiary, and the other half to constitute a permanent fund to endow a scholarship—the compound accumulation of which would in the course of a few years, at 5 per cent., create a capital of $2500, after which the beneficiary to cease. This plan will be better than to rely altogether on a beneficiary subscription. A young rector in the course of years, if spared, becomes an old one—the friends of his youth wear away—the love of many wax cold—new kings arise who knew not Joseph; a successor, to render himself popular, may relax in his efforts—the annual contribution be abolished, and there is an end of the beneficiary.

But if the scholarship fund increases, even by its own compound interest, it will eventually, however slow, amount to the adequate sum, and the beneficiary will merge in the scholarship. In the mean time the Church will be benefited by the regular education of a student, under whatever name, the number of pious and learned ministers will be increased, and the best interests of our holy religion diffused, to the honor of our Church and the glory of God. Amicus.

Fishkill Landing, 30th Aug.

For the Churchman.

THE INFLUENCE OF A POWERFUL MIND,

Is almost unlimited, whether exerted in favor of falsehood, or for the cause of truth. For, to give a practical illustration, the Roman orator has said, we trust in those whom we think to know more than ourselves, "iis fidem habemus, quos plus intelligere, quam nos, arbitramur." The sentiment is fully acknowledged, not only in the literary world, but in all the diversified affairs of common life. In reality, there are very few, who unbiassed by the authority of great names, maintain an independent course.

Like the schoolmen of the middle ages, who bowed implicitly to the dogmas of Aristotle, all have their *idols* in a greater or less degree claiming their homage. Dazzled by the glory of some bold and daring spirit, who, bursting the shackles of ancient rule, has marked out a new course for himself, we yield implicit obedience to his will, and give credence to his sentiments. Surpassing the ordinary crowd of mortals in talents, or excelling them in the grandeur of his plans, and vigor of execution, he obtains a name before which his followers bow, and in fact, though not in so many words, they yield him the merit of infallibility. Thus it is in the party strife of the political world:—the people, although nominally free, are tossed to and fro at the will of some idolized chieftain.—Thus it is in philosophy. From the days of Thales the Ionian, until the time of Newton, opinions and systems were in a state of continual fluctuation. A vigorous intellect would frame a plausible theory, which would enchant the attention of listening multitudes. But unstable as water, it would maintain its influence only until some powerful mind arose to expose its fallacies, and rear a new system upon its falling ruins.

Nor has the Church of the living God escaped. In every age we find the professed followers of the meek and lowly Jesus enrolled under the banners of some ambitious and powerful leader, often at open variance,—sometimes about essential doctrines,—at others, metaphysical dogmas.

Thus in every age, place, and condition, genius commands respect. Whether right or wrong in theory, in fact it is so; and so it must continue as long as human nature remains the same. Some minds are naturally timid and vacillating; others are bold and decisive.—When thrown free upon the wide stage of existence to act their eventful part, they will as naturally find their appropriate sphere, as water rises to its level.

Convinced of this commanding influence of powerful talent, Laplace endeavored to wrest from the cause of Christianity the advantage accruing from the name of the immortal Newton. Himself a philosopher and an infidel, he strove to bring the name of the English philosopher to the same ranks. Unwilling to allow to Christianity evidence sufficient to convince the author of the Principia, and unable otherwise to account for the fact, he entered the plea of insanity. He endeavored to show, "that Newton became a Christian and a theological writer, only, after the decay of his strength, and the eclipse of his reason." Biot, another French writer of the same class, strives to corroborate the opinion of Laplace, by assigning the date of Newton's theological inquiries to the closing period of his life, when the sun of his genius was setting, and after the vigor of his mind was broken by the infirmities of old age. But the attempts of these infidel philosophers to strike this bright star from the galaxy of Christian worthies has completely failed.

Brewster has shown, "that before the middle period of his life, Newton, invested with all the insignia of immortality, was satisfied with the laurels he had won in physical science, and devoted much of his time to profound inquiries in chronology, and in theological literature;" in those studies, "where philosophy yields to the supremacy of faith, and hope administers to the aspirations of genius." His biographer, urged on by the sacred cause of truth, repels the charge of insanity, and sufficiently proves these insinuations of the French philosophers to be totally unfounded, designed only to tarnish the lustre of Britain's noblest son, and to rob the Church of one of her brightest ornaments.

Inured to the strictness of mathematical investigations, and possessed of a mind enabling him to overthrow long established opinions, and build on their ruins a new system of philosophy that proudly defies all opposition, Newton must have required evidence of the strongest kind to convince him of the truth of the Christian religion. His discriminating mind would never have rested satisfied with a "cunningly devised fable." Devoting many years of his life to theological studies, he would have discovered the weak points of the Christian faith, had such existed; and if the system be untenable, it would have been his delight to hurl it from its sandy foundations, and assign it a place among the exploded vortices of Des Cartes.—Could he have gained such a victory, it would have increased the lustre of his crown of glory to a ten-fold degree. Such fame would have extended far beyond that arising from his philosophical discoveries. There he explained the grand movements of the physical universe; but in the other he would have rescued the immortal spirit from the bonds of ancient superstition, and advanced it onward with free and rapid strides toward perfection. That he would have overthrown the Christian system had he been able, is proved from "*his Historical Account of Two Notable Corruptions of Scripture*," in which, influenced by the desire "to purge the truth of things spurious," he gives up all advantages arising from 1 John v. 7, and 1 Tim. iii.16.

"Cherishing the doctrines of Christianity and leaning on its promises, he felt it his duty, as it was his pleasure, to apply to it that intellectual strength which had successfully surmounted the difficulties of the material universe. By thus uniting philosophy with religion, he dissolved the league which genius had formed with skepticism, and added to the cloud of witnesses the brightest name of ancient or modern times." J. A.

The esteemed brother, to whom the Churchman is indebted for the subjoined communication, writes:

"I informed you in the spring that I had been laboring and should continue to labor, to excite an interest among the people of my charge, in the efforts which the Church is now making to extend the knowledge of true religion. Since that time the ladies of the parish have formed a Society, the design of which is to aid the funds of our benevolent institutions. More recently a 'Missionary Box' has been placed at the entrance of the church. The object of it stated to the congregation, and the duty of contributing 'upon the first day of the week, as God hath prospered them,' enforced. By this *quiet* and *unostentatious* method, *something* is obtained *every week* for the Missionary Society. It is my settled belief (and this belief is founded on experience) that if the clergy will *perseveringly* do their duty in presenting the claims of the Church to the people of their charge, these claims will be felt and acknowledged: and though *all* that we desire may not be done, *something* will be done—some portion of the wealth with which God has blessed us, will be devoted to his service."

For the Churchman.

———, *Md., Sept.* 10, 1833.

Mr. Editor,—When different denominations of Christians are fully awake, as they are in the present day, to the importance of educating their children in the principles of their own Communion, it cannot be otherwise than interesting to Episcopalians to know what their brethren are doing for the promotion of the same laudable object in the Church. It is for the purpose of informing your readers of the efforts which are being made in this good cause, in the eastern part of our Diocese, that the publication, in the Churchman, of the subjoined article from the Easton Gazette of August 31st, is requested.

The Rev. Joseph Spencer, D. D., Rector of St. Michael's parish, Talbot county, Md., is well known to some of the Rt. Rev. Fathers and inferior Clergy of our Church, as a ripe scholar, a sound Churchman, and a devout Christian. He has been for many years engaged in the instruction of youth;—first, it is believed, as Rector of an academy in Philadelphia, and more recently as Professor of Languages in Dickinson College, Carlisle, Pa. The writer of this not only witnessed with pleasure, the examination of which an account is given in the article from the Gazette, but possesses no inconsiderable acquaintance with the internal arrangements of the establishment, and the nature of the intercourse which obtains between the teacher and his pupils. This knowledge enables him to state, and he does it with heart-felt pleasure,—that the great truth is kept in view, that these children are *immortal beings*, for whom Christ died;—and that upon the principles which are now received, and the characters which are now formed, depends their eternal destiny. Though a majority of the pupils are small boys, no corporal punishment has yet been resorted to. The motives by which they are governed are supplied by the Gospel of Jesus Christ, and their affectionate attachment to him under whose care they are placed.

This is strictly an *Episcopal* Seminary.—The teacher, and his pupils, without a single exception, are members of the same household of faith. In this section of our country are many highly respectable and wealthy members of our Communion, who have heretofore been obliged to confide their children to the care of those whose interests and feelings are adverse to the claims of the Episcopal Church. In not a few instances they have returned to their homes, either totally or partially estranged from the faith of their fathers. From a seminary thus located and conducted on Church principles, what benefit may we not expect to arise to our depressed Zion, even after he who now labors for her prosperity, shall have been "gathered unto his fathers?"

Arrangements are now in progress which, when completed, will enable Dr. Spencer to receive into his seminary a much larger number of scholars than can now be accommodated. M.

From the Easton Gazette.

Mr. Editor,—I scarcely remember to have ever witnessed a more interesting scene than was exhibited on Wednesday last, in the examination at the Parsonage Academy, which is under the superintending care of the Rev. Doctor Spencer of St. Michael's parish, aided by his younger brother.

This institution, we were informed, was first opened in November last for the reception of youth, and now contains only twenty-five boys, as want of accommodations has been the cause of rejecting applications for nearly as many more. The greater portion of these youths are quite young, and may be said just now to be commencing their education.

The examination extended from the Latin Grammar through to the higher classics, Græca Majora and Horace—in Algebra, Euclid's Elements—written exercises in translations from the Greek and Latin authors—Composition and Geography—and fine specimens were shown of the employment of the leisure hours of the little boys in map making, all of which were well done, and many of them beautifully executed. The examination was a fair and pretty thorough one through the course of the session, and a small company of scholars were present at this first examination, consisting of the Bishop of the diocese, two or three gentlemen of the clergy, and some private gentlemen, who were invited and pressed by Dr. Spencer, to interrogate the several classes, and to examine for their own satisfaction and that of the attending company.

It was apparent to all that the youths read the Greek and Latin well—that they were well taught—that they were made to understand as they went on—and that the whole course and system was scholar-like. We saw nothing in the teacher of this school which is so apt fallaciously to give fame and renown to teachers generally, I mean that rapid, flippant mode of going through every exercise, which seems to denote familiarity with all; but we saw in Doctor Spencer a calm, reflecting man, a practical scholar instructing upon a well-tried, well-approved system—and most of all, we saw a teacher who seemed to feel and to act toward his pupils as if he felt a higher responsibility for the charge confided to him, than merely that they should get through an examination with some eclât.

The perfect order and decorum that prevailed both in and out of school, for we spent the whole day at the parsonage, was the best proof of the true state of things in this seminary. The universally good appearance, the happy contentment and cheerfulness that marked every boy—the amiable, paternal, yet commanding deportment of Doctor Spencer toward all his pupils—and the confiding and affectionate devotion to him, attended with every evidence of entire and habitual respect on the part of the scholars, made the whole seem more like a tender father surrounded by a parcel of charming, dutiful children, than a schoolmaster over his pupils—and justly entitles this little group to the name of the happy family.

A Witness.

For the Churchman.

"GO AND DO THOU LIKEWISE."

Mr. Editor,—The above animadversion of our Saviour's is not an inappropriate motto for my present communication. About a year ago, a few females in the parish of Rye, Westchester county, feeling most deeply interested in the success and permanency of all our religious institutions, especially responded to the call made to the Churches in behalf of the Education Society, and formed themselves into an association for the purpose of contributing to its funds by the labor of their own hands. Last week I had the pleasure of being present at its first annual *Fair*, and although it was "got up" in some haste, still it was altogether the most beautiful and tasteful thing of the kind I ever witnessed. The ladies certainly did themselves great credit by the execution and arrangement of the articles, which is evinced by the following judicious appropriation of the proceeds, viz.

To the Education Society, ...	$70 00
To constitute the Rector of the parish, the Rev. Mr. M. Carmichael, a life member of the Missionary Society, ...	30 00
To constitute the same also a life member of the Tract Society, ...	10 00
And also toward liquidating a debt recently incurred by the Vestry in repairing the parsonage, &c., ...	50 00
	$160 00

Here is an example worthy of imitation. Here is a parish but recently almost prostrate and fruitless, buckling on its armor and coming up to the help of the Lord with becoming dignity and devotion. We heartily congratulate our worthy brother in the success of an enterprise which has so enlisted his feelings, and called forth his energies, and trust that he may have the happiness not only of *receiving* many such tokens of regard from the people of his charge, but also of handing in many such sums to carry on the work of the Lord. If every parish and every minister would exert themselves in a similar manner, the institutions of the Church would be amply and honorably sustained. In reference, then, to her best interests, let me urge upon all her *well-wishers*, to be *well-doers* also, and to take the admonition of a friend kindly and speedily into consideration, to go and do likewise. M.

THE CHURCHMAN.

SATURDAY, SEPTEMBER 21, 1833.

The appointments of Bishop Onderdonk for the visitation of this Diocese, in which he is now engaged, are as follows:—

September 29, 17th Sunday after Trinity, St. James' Church, New-York; 19th Sunday after Trinity, October 13, Staten-Island, St. Andrew's Church, A. M.; Trinity Chapel, P. M.; 20th Sunday after Trinity, 20, Castleton, Staten-Island; 23d Sunday after Trinity, November 10, St. Ann's Church, Brooklyn.

Any other services, consistent with the punctual meeting of the above appointments, of the desire for which the Bishop may be duly apprized, will be cheerfully rendered.

The Opening of the Sixth Seal, now exhibiting in Barclay-street, is a painting of which the Christian monitor may speak in terms of unqualified eulogy; no small praise in an age of frivolity and growing licentiousness, when the nobler productions of the art, even with the guarantee of a scriptural subject, are not always of unquestionable purity, and the panderings to a corrupt taste are every where unblushingly obtruded on the public eye. A visit to the painting sustained the impression of its merit which the high encomiums bestowed on it had previously produced. The conception is sublime, the execution exquisitely fine; nor can any thing, we think, be suggested to heighten the effect, unless it be that the artist might have taken a little more range of canvass, the small size which he has chosen being hardly adequate to express his conception in all its vastness and variety. Several vivid and elaborate descriptions of it have been written, and it would be easy to add another to the number. But what is the use? To those who have not seen the painting no words can convey an idea of its grandeur, and to those who have seen it any description would be tame.

It is more in our province, and, we confess, more to our taste, to turn the subject to better account. As the reader gazes on this master-piece of art, and suffers it, for a while, to abstract him from perishable things, to prompt him to secret converse with the deeper sentiments of his soul, and to lift him to holy musings on infinite existences, we would whisper that the scene before him is not merely an exhibition of the sublimity of his faith, but a substantial proof of its verity. Is he not conscious that the deep sentiments which it excites, are one with the soul, partaking of its vitality, and inhering in its essence? Who then but the Creator of the soul could thus have interwoven them with its fabric? Does he not know that, far from being peculiar to him as an individual, they are common to his kind, part of his nature as man? Who then could have implanted them but the Author of nature? Does he not feel that they are unutterable? And must they not then have sprung from the Infinite? Do they not yield spontaneous homage to Truth and Virtue, and rise in indignant reprobation of falsehood and vice? Do they not cause the soul to glow with the hope of pardon, or tremble at the terrors of judgment? And do they not thus proclaim, with authority, a moral Governor and a righteous Judge? And these profound energies, thus universal, ineffable, divine, what can stir them but congenial Truth? What but the rays of Truth can be the medium of communication between the inward light and the grand Fountain of Illumination? What but divine Truth can call forth a response to feelings which echo only to the voice of God? What but spiritual Truth can thus coalesce with affinities for the world of spirits? By what means but by the Truth can the God around and above thus act on the divinity within? What but the heaven-born Truth can thus prompt the lofty aspiration, illume the holy hope, sharpen the secret sting, infuse the awful dread, and, in a word, overwhelm the soul with that throng of indefinite, because partaking of the infinite, emotions which the conception of the Last Day is sure to excite? This, it may be said, is the poetry of religion. Be it so. But who ever heard of the poetry of Infidelity? To what effort of genius has Infidelity afforded a subject? What sublime conception has Infidelity ever awakened? What deep chords of feeling can it strike? What thrilling associations can it inspire? None. Infidelity is at best a negation. It has never added a thought to the stock of human knowledge, nor a particle to the aggregate of human happiness. Rather it is the genius of Destruction. All things in the moral creation wither at her touch: all beings are petrified at her glance. She makes a solitude, and calls it her empire. She has no creation of her own, but lives on the extinction of light and life, and reigns only in darkness and death. It is the Bible with its story of Creation and Redemption, the Resurrection and the General Judgment, in which the poet and the painter have found those sublime conceptions that provoke the efforts of human genius; those infinite conceptions which afford a boundless scope to imagination, and which, because they are infinite, the finite mind essays in vain, and therefore again and again essays, to grasp and embody. To this field of glory the Infidel, if he have genius, is impelled by the very instinct of genius; and is thus driven, by the necessary laws of his being, ignorantly to worship the Unknown God whom the Christian seeks to reveal. True it is the poetry of religion which we feel, but such poetry as we can demonstrate with philosophic precision, to be not more the glory of our faith than the seal of its truth.

And who has furnished the materials for these conceptions? Who has thus given the transcript of heavenly scenes, and perpetuated the record of events in the origin, development and consummation of which Time is lost in Eternity? One who outshone his fellows in the splendor of genius? One who was rich in learned lore? One who had explored the mines of philosophy and appropriated the treasures of history? One at whose fane the poet and the orator came to worship, to whose authority the sage deferred, whose name the people idolized, and whom all strove to distinguish by pompous epithets and magnificent monuments? Far otherwise. It was John the Evangelist: one whose highest praise it was to be the disciple whom Jesus loved: one who in Ethics essayed nothing more sublime than "Little children, love one another!" The princes of this world overlooked him, for he was humble; the learned scorned him for he was simple; the people hated him for they knew him not. He was the victim of the malice of this world, and his star set under a cloud of obloquy. But it has arisen again, and the higher it ascends in the firmament, the more pure and broad the light which it sheds. His works remain; no ponderous tomes, but a few pages; no labored productions, but artless as the expression of an infant's thoughts. And yet they are a pandect of Truth; above reason in wisdom, above nature in sublimity. The statesman who watches the rise and fall of empires, may take him as his guide; the philosopher who meditates on the laws of spirit and the perfections of Deity, bows to his authority; the philanthropist who seeks to purify and elevate society, diffuses his oracles; while the poet and the painter borrow from his exhaustless treasures, and light their fires of genius by living coals taken from his altar. Shame on the credulity which can believe that in the course of secondary causes and without the special interposition of the Most High, the mental homage of civilized and enlightened man could thus be lavished on the illiterate and ungifted Galilean!

Turn aside, then, reader, from what is vain and voluptuous, and elevate thy taste by the contemplation of a scene at once holy and awful. Yield to the spell which transports thee to the isle of Patmos, where the apocalyptic angel is in the act of opening the Sixth Seal. And as you behold the sun darkened, and the moon like blood; the stars falling, and the heavens departing as a scrowl; and the kings of the earth hiding themselves in the dens and saying to the mountains and rocks, "Fall on us, and hide us from the wrath of the Lamb!" remember that the feelings which agitate thy bosom are the spontaneous homage which nature yields to Truth, the inward attestation of thy Maker to the purity of his attributes and thine own accountability, and the involuntary recognition of Conscience of those awful realities, a future Judgment and an Omniscient Judge!

The New-York Protestant Episcopal Tract Society has just issued two additional tracts.

The former, a reprint of one which has long been known, on the "Sins of the Tongue," comes forth, in the steady operation of *old measures*, the quiet and unobtrusive messenger of good, at a time when the tumultuous excitement of *new measures* has called for a corresponding new effort in the shape of *a premium of fifty dollars on the sin of scandal among ministers of the Gospel*. Certainly for no invidious purpose do we notice the coincidence; but while the pious of other Communions are bewailing the prevalence of an evil never more loathsome or more baneful than when growing in the hot-bed of religious dissension, and spreading its poison among brethren of the same altar, it is the special duty of the Churchman gratefully to welcome, to read and distribute a tract which is intended to operate as an antidote to this "Mother Vice." And will he not moreover feel it to be equally his duty to support with new vigor those institutions of his Church which need only to be plied by her members in the spirit of united effort and humble reliance on divine agency, to become the most efficacious instruments of enlarging her borders without endangering her purity?

The other is "Sunday Evening Recollections, or the Churchman in his Closet;" the very title of which speaks volumes. To the sincere Christian, Sunday is the most important day of the week, and that which exercises the most decided influence on his character. Mind like matter is continually assimilating with the elements around it: and however the believer may guard against the amusements, the business and company of the world, still before his "six days' work is done," he will be mournfully sensible that he is too much *like* the world. Hence the blessedness of the Lord's day, as the grand means of purifying the soul from its worldly taints and renewing it in the *image* of God. The present tract is designed as an aid to this heavenly end. It is modelled on the services of the Church, and breathes throughout an evangelical spirit. We commend it to the Churchman, as a devout and edifying companion for a retrospect of the Lord's day; affording, as it does, many wholesome suggestions and profitable topics for self-examination.

Bishop Kemp.—It should be known to the members of our Communion, that a "small selection from the sermons" of this estimable prelate, accompanied with a brief sketch of his life, and an able and affecting "address delivered at the time of his interment," by Dr. Wyatt, has lately issued from the press at Baltimore. We cannot better explain the nature and design of the work than in the words of the editor:

"Several considerations have combined to recommend the publication of the present volume. It is desirable to preserve a memorial of all who, in this country, have held a relation to the Church so interesting and important as that of its bishops. Their alliance is no doubt peculiarly endearing to the diocese over which they are chosen to preside; and the power of their docrine and example is most felt in those parishes among which they have gone, with the authority of a ruler, the vigilance of a shepherd, and the tenderness of a parent. Yet do their character and influence belong to the whole ecclesiastical body of which they were legislators; and it is both gratifying and profitable to find them with one accord maintaining 'the faith once delivered to the saints,' and breathing the spirit of that 'form of sound words,' to which successive ages only add increasing veneration.

The present volume, however, is to be regarded *principally* as a means of affording to every member of the Diocese of Maryland the privilege of co-operating in the erection of a monument to their deceased and much-venerated Bishop. To all he has ministered in the discharge of his office as chief shepherd of the flock; and to very many, prior to his election to this charge, was he the instrument of imparting the most precious truths and consolations. It is believed that it will be a source of lively gratification to such persons, that they may preserve in their own homes and hearts, a memorial of his affectionate, and judicious, and evangelical instructions, while they perpetuate his name, and manifest a grateful sense of his worth, by contributing to rear a monumental pile upon his grave."

To this we have only to add the expression of the wish that the privilege may be embraced by the Church at large. The preservation of such memorials is a means of fostering sound Church feelings, while the union of the distant sections of our Zion in works of general interest, especially when the interest is of a melancholy kind, enlists the sympathies of nature in aid of Christian affection, and thus helps to cement us all "in the unity of the Spirit and the bond of peace." The matter of the volume is of the best kind; neither argumentative nor impassioned, but consisting of simple and cogent exhibitions of the truth of the Gospel, enforced in the strains of a persuasive and dignified eloquence.

Ellis' Polynesian Researches, &c.—We have been favored with the second volume of this interesting work, from the press of the Messrs. Harper. The first volume has already received a favorable notice in our columns, and the present will sustain the character of its predecessor. We have marked two or three passages for insertion, and cheerfully commend the entire work to all who have leisure to peruse it.

Evidences of Christianity, by T. Chalmers, *D. D.* Philadelphia: Edward C. Meikle, 181 Market Street. Stereotyped Edition.

We are glad to see a new, cheap, and improved edition of this excellent work, and take the liberty of suggesting to munificent individuals, that they may confer a benefit on the cause of Christian knowledge by placing a few copies of it at the disposal of the clergy of their respective parishes, for discriminate distribution. We are bound, however, in conscience, to dissent from a suggestion in the advertisement to the present edition, that it may answer as a text book for the higher classes in our Sunday Schools. In introducing such a work to his pupils, the Sunday School teacher would be overstepping his appropriate sphere: and he who has the true spirit of the charity in his heart, will be content to confine himself to the safer and more useful province of teaching the young and the ignorant, and explaining and inculcating the truths of Scripture. Nor indeed are we quite clear about the propriety of making the evidences of Christianity a common topic of instruction even in our secular schools: a point on which we may enlarge on some future occasion.—But, wherever the practice is adopted, a better work than the one under consideration, can hardly be found.—Dr. Chalmers stood on a pinnacle from which he could survey his predecessors, and his results are those of an original and gifted mind inquiring for itself.—The consequence is that though he has not made, for no writer could make, the least approach toward exhausting his subject, he has produced a compact, comprehensive and vigorous work. Some important points of evidence, as for instance the comparative weight of Heathen and Christian testimony, he has placed in an original and striking light. The merits of the work, however, are well known; and the value of the present edition is enhanced by the judicious selections from Abercrombie, which are appended to it: as also a collection of questions, which may be used with advantage by the private student as well as in classes.

The same publisher has also put forth the "Bible Companion," with an introduction by the Rev. S. H. Tyng, D. D. It is the laudable design of this volume to facilitate the study of the Scriptures in families and schools. It contains much valuable matter in short compass, and will be the means, we hope and believe, of doing great good. We must be permitted, however, to add, that, in common with other works which aim at what may be termed the *comprehension* system in the business of education, it omits matter, legitimately, not to say necessarily, connected with its subject, which the Churchman deems important to be taught, and which, therefore, he may well be excused if he do not conscientiously feel himself authorized to suppress.

The Dead who die no more is the appropriate title of a "Funeral Sermon, commemorative of the character and services of the Rev. Charles Henry Wharton, D. D., by the Rt. Rev. George W. Doane, D. D." The readers of the Churchman have already been gratified by a sketch of Dr. Wharton's life and character, and they have now the opportunity of procuring it in an improved and permanent form, preceded by several pertinent and eloquent reflections from the text, "Neither shall they die any more."

Missionary Station, Delhi.—Mr. A. S. T. McCallum is now in this city as agent of the wardens and vestry of Christ Church, Walton, Delaware Co. His object is to raise funds for the completion of a church edifice at Walton. The documents, which he has left with us, consisting of the appeal of the vestry and the cordial recommendation of their object by the Bishop, are too late for insertion: they shall appear in our next. Those who are disposed to give will not, we trust, wait for the formality of their publication.

⁂ The Secretary of the Standing Committee respectfully requests the editor of the Auburn Gospel Messenger to copy into that paper, the "Directions for Candidates for Orders," &c. as published in the Churchman of Saturday, 14th inst.

NOTICE.

The annual meeting of the Board of Directors of the Episcopal Society of New-Jersey for the Promotion of Christian Knowledge and Piety, will be held in Christ Church, New-Brunswick, on Tuesday, the 1st of October, at 11 o'clock A. M.

Clarkson Dunn, *Secretary.*

NOTICE.

The "Associate Alumni of the General Theological Seminary of the Protestant Episcopal Church in the United States," meet, pursuant to adjournment, on Thursday, October 3, at ½ past 5 o'clock P. M., in the Vestry Room of St. John's Chapel, in the city of New-York.

Benj. I. Haight, *Secretary.*

⁂ The Executive Committee meet at 5 o'clock P. M. of the same day, at the same place.

Calendar.

September 22.—16th Sunday after Trinity.
——— 29.—17th Sunday after Trinity.—St. Michael and All Angels.
October 6.—18th Sunday after Trinity.
——— 13.—19th Sunday after Trinity.
——— 18.—St. Luke.
——— 20.—20th Sunday after Trinity.

INTELLIGENCE.

DOMESTIC.

Episcopal Acts, *by Bishop Onderdonk, of New-York.*—13th Sunday after Trinity, Sept. 1st, confirmed 6 in Trinity Church, Geneva, Ontario Co., in the morning; and 20 in St. Peter's Church, Auburn, Cayuga Co., in the evening.

Monday, 2d, consecrated St. John's Church, Marcellus, Onondaga Co., and preached. Morning prayer by the Rev. Jno. C. Rudd, D. D., of Auburn. Lessons by the Rev. Seth W. Beardsley, of Onondaga. In the afternoon, confirmed 13 in the same church.

Confirmations.—On Sunday, 8th September, in St. Andrew's Church, Mount Holly, the Rt. Rev. Bishop Doane preached, and confirmed *seven* persons.

Clerical Changes.—The Rev. B. G. Noble, having for a long period united classical teaching with pastoral duties, will resign, (in the month of October,) the Rectorship of St. John's Church, Elizabethtown, N. J., and remove to the healthy and beautiful borough of Bridgeport, Connecticut, for the purpose of devoting his whole time to the instruction of youth, preparatory to their entering college, or upon the active duties of life.

The Rev. Samuel Starr, late tutor in Washington College, having presented letters dimissory from the Diocese of Connecticut, has been appointed Missionary to St. Paul's Church, Camden, and St. Mary's Church, Colestown, in the Diocese of New-Jersey.

The Rev. Hugh Smith has resigned the Rectorship of Christ Church, Hartford, having accepted an appointment to the Mission Church of the Holy Evangelist, in New-York.

We are informed that the congregation of Trinity Church, Newark, N. J., having expressed great unwillingness to lose the services of their present Rector, the Rev. M. A. Henderson, he has declined the call given to him by the vestry of Trinity Church, Washington.—*Ep. Recorder.*

The Rev. J. A. Adams, late of the Diocese of Maryland, has been called to succeed the late Rev. G. McMillan in the Rectorship of Trinity Church, Danville, Kentucky.—*Ep. Recorder.*

The Rev. Robert B. Croes, of Geneseo, N. Y., has received and accepted an appointment to the Rectorship of St. John's Church, Henrico parish, Richmond, Va.—*Ep. Watchman.*

We have much pleasure in stating that the Rev. Wm Lucas has received a unanimous call to the Rectorship of St. Peter's Church in this village, and will enter in a few days upon the duties of his appointment.—*Auburn Gospel Messenger.*

In Great Barrington, Mass, a fair was recently held by the ladies of the Episcopal Church, for the benefit of the parish. The avails of the fair amounted to $130. It has not been determined to what object this sum shall be applied, though it will be appropriated in some way to the benefit of the Church in that village. "She hath done what she could" was the blessed testimony borne by our Saviour himself to the love of one who had but little to give—and it is encouraging at a time like this, when the wants of the Church are so great, to see that *all* are endeavoring to relieve those wants. This fact is mentioned not so much for the commendation of those concerned in this case, as for the exciting of others to the same good work.

New Churches.—We learn that several Episcopal churches are building in the Diocese of Rhode-Island.—One in East Greenwich, where the Rev. Mr. Nash is officiating, another in Bristol on the site of the old church, another in Newport, in addition to the one already existing, for the congregation under the care of the Rev. Mr. West. It is also intended, by a new congregation organised in Providence under the name of "Trinity Church," to build a handsome church edifice in the southern part of the city in the spring; subscriptions to a considerable amount have been already received, and the frame partly contracted for. Efforts are also making, of the success of which no doubt is entertained, to erect a church in Portsmouth, where the Rev. Mr. Fenner is officiating. These are favorable indications. May the word of God be faithfully preached in these his temples, and may those who worship in them receive it "not as the word of men, but as it is in truth, the word of God," and believing, find it effectual to their salvation!

Theological Seminary of the Diocese of Virginia.—We are requested to state that the next session of this institution will commence on the second Wednesday in October, being the 9th day of the month. The students are requested to be punctual in their attendance, that time may not be unnecessarily lost by the classes from their studies. It is particularly desirable that applicants for admission into the junior class, should be present *on the first day* of the session, as the preparatory examination requisite in their case takes place at that time.

We observe with much pleasure, from an advertisement of Messrs. Grigg & Elliot, of Philadelphia, that they have published in a separate form the "Sermon on Modern Infidelity with respect to its influence on Society," by Robert Hall. It is offered for sale at a low rate by the hundred, dozen or single copy. If intelligent infidels can be induced to read any thing in favor of Christianity, this splendid production, under whose influence they must shrink abashed from their principles, will secure their attention. The intelligent Christian who has not perused it, has yet before him one of the highest mental enjoyments which commanding talent employed in the service of God can bestow.

We have received the two last numbers of the "Friend of Youth," published in Smyrna, under the direction of the Rev. Josiah Brewer. It is devoted, as its name imports, to the instruction of the Greek children, and has received some pecuniary benefit from a few of their benevolent young friends in America. We take from it the following intelligence of the death of Coray.

"*Death of Coray.*—The morning star of modern Greek literature has gone down. This distinguished man, who has so fearlessly and ingeniously reproved the ignorance and superstition of his countrymen, and by exhortation and example roused their slumbering genius, has come to his grave in Paris, full of years and literary honors. Shall not the mantle of his patriotism, love of learning, and philanthropy, the whole more deeply dyed (to use the expression with reverence) in the blood of the cross, fall on many of his race!"

Noyes's Translation of the Hebrew Prophets.—The first volume of a new translation of the Hebrew Prophets, by the Rev. George R. Noyes, of Brookfield, has been published by Mr. Bowen, of Boston. It contains a portion, arranged in chronological order, and is to be followed by two other volumes, if the reception of this and the health of the author, should encourage him to complete the undertaking.

Kuinoel on the Hebrews.—Kuinoel, the celebrated commentator on the historical books of the New Testament, has published a Commentary on the Epistle to the Hebrews, which he does not believe to have been written by Paul. It is in one volume 8vo. from the press of Tauchnitz, Leipsick.

SUMMARY.

The Irish Gentleman in Search of a Religion.—We perceive by the last number of the London Literary Gazette, that Moore's volume, recently published under the title prefixed to the present paragraph, has already been answered, by the Rev. Mortimer O'Sullivan, a Protestant Clergyman in Ireland. The title of the reply is "*A Guide to an Irish Gentleman in his Search for a Religion.*" From the extracts given, we should infer that the rev. author has executed his task with spirit and effect. The Gazette says, "He goes through all the main arguments and references of Mr. Moore in a very learned and able manner; and, without acerbity or coarseness, it is but fair to allow, that on many points he has exposed mistakes, rectified quotations, and overturned conclusions, with a peculiar strength and dexterity."

The Rev. Mr. O'Sullivan was formerly a Roman Catholic priest, and is consequently well qualified for the task he has undertaken. He was converted many years ago to the Protestant faith, and is a pastor of one of the churches in Dublin. Although by his change of religion he incurred the bitter enmity of the Irish Catholics, he is admitted by all, to be one of the most eloquent preachers in the kingdom.—*Com. Adver.*

The Church of Luther.—For a long time, Protestant travellers in the north of Germany have seen with pain the dilapidated condition of the Church of St. Paul and St. Peter, at Eisleben, in which Luther was baptized. The inhabitants, however, have not been rich enough to furnish the repairs. The friends of the Reformation, it seems, are now bestirring themselves in this matter. The King of Prussia has just made a donation to the church of five hundred rix dollars, ($375) and has authorized a general collection among evangelical Christians.—*Presb.*

Great Russian Cathedral.—The Church of St. Isaac, at St. Petersburgh, though still unfinished, already attracts universal admiration. Mr. Montferrand, the architect, disburses annually a million of rubles for the work which is done upon it. The church forms a square, accompanied on each side by a lateral vault, and surmounted by a dome which covers the whole building. This is supported by columns of colossal size, behind which the windows admit the light. The vault will have the form of St. Peter's Church at Rome. Each side has a colonnade, each pillar consisting of a single block of granite. These columns are without any parallel in Europe. They are fifty-six feet high, and twenty-three in circumference, and consequently surpass those of the Church of St Paul and of the Pantheon, at Rome, which are only thirty-eight feet high, and fourteen in circumference. It is said that this edifice, when completed, will be one of the chief wonders of modern architecture.

English Service in Baden.—The government of the Grand Duchy of Baden have given a recent proof of a tolerant spirit, by extending to the Anglican forms the favor which had previously been granted to other Protestant persuasions, of permission to celebrate their worship in one of the Catholic churches of Baden.—*Presbyt.*

Tracts in Russia.—Within three years the total number of tracts circulated in the empire exceeds three hundred thousand. One lady, Princess Westchersky, is the soul of this institution, which she supports by her influence and her fortune. She is the principal translator of these little productions, and it is at her instance, that the two prelates (as lately mentioned in the Presbyterian) are engaged in translating Baxter's Call, and his Saints' Rest.—*Ibid.*

Wetstein's New Testament.—A new edition of the famous Greek Testament of Wetstein has been undertaken at Rotterdam. It will appear in quarto numbers, with scrupulous accuracy and elegance of typographical execution. The first number contains the Prolegomena, with most of the notes of Semler, and some additions.—Some notes of Wetstein are omitted, together with all that part of the Prolegomena which comprises the history of the controversies and obstacles which retarded the publication for twenty years. It seems that the editor's design is to give a simple reprint of former editions.—*Presbyt.*

ACKNOWLEDGMENTS.

EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the New-York Protestant Episcopal Education and Missionary Society acknowledges the receipt of the following sums, viz.

1833.	*Missionary Disposable Fund.*	
Sept. 11.	Received of the Ladies' Industrious Society of St. Paul's Church, Troy, per Miss Mary Ann Kellogg, -	$130 00
" 11.	Received of the Auxiliary Female Association of St. Paul's Church, Troy, per Mrs. Martha C. Warren, -	206 22
" 11.	Received of the Society for the Promotion of Christianity of St. George's Church, New-York, per Rev. Dr. Milnor, - - - - -	100 00
" 12.	Received from the Sunday School Education Society of St. Mark's Church, Le Roy, being their monthly collection, per Rev. F. H. Cuming,	14 05
" 12.	Received collection made in St. Paul's Church, Castleton, Richmond county,	5 95
		$456 22
	Education Disposable Fund.	
Sept. 11.	Received of the Society for the Promotion of Christianity of St. George's Church, New-York, - - -	100 00
" 12.	Received of the Female Education Society of Christ Church, Rye,	70 00
		$170 00
	Missionary Permanent Fund.	
Sept. 12.	Received of the Female Education Society of Christ Church, Rye, to constitute the Rev. Wm. M. Carmichael, the Rector of said Church, "a Life Member,"	$30 00

Benjamin M. Brown, *Treasurer*,
September 17, 1833. No. 128 Bowery.

GENERAL P. E. SUNDAY SCHOOL UNION.

The Treasurer of the General Prot. Episcopal S. S. Union gratefully acknowledges the receipt of fourteen dollars from the S. Teachers of St. Peter's Church, Philadelphia, in aid of the Stereotype Fund.

Floyd Smith, *Treasurer.*
New-York, Sept. 16, 1833.

N. Y. PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer of the N. Y. Protestant Episcopal Tract Society gratefully acknowledges the receipt of the following sums, viz.

1833.		
Sept. 12.	From the Female Sewing Society of Trinity Church, Windham, Green Co., N. Y., to constitute their Missionary, the Rev. Origen P. Holcombe, by the hands of Mr. —— - - - - -	$10 00
" 14.	From the young ladies of St. Paul's Church, King George Co., Va., to constitute the Rev. Zach. H. Goldsmith a life member, the balance returned in tracts, - - - - - - - -	20 00
" 18.	From Mr. Amos Johnson, of Redfield, Oswego Co., to constitute himself a life member, by the hand of Mr. T. N. Stanford, - - - - - -	10 00
" "	From 3 new annual subscribers, -	3 00
" "	Subscriptions due, - - - - -	2 00
		$45 00

Thomas Browning, *Treasurer*,
At the "Press Buildings," 46 Lumber-street.

NEW-YORK PROTESTANT EPISCOPAL CITY MISSION SOCIETY.

The Treasurer of the New-York Protestant Episcopal City Mission Society acknowledges the receipt of the following sums:

From "the Association of St. George's Church, for the Promotion of Christianity," by the Rev. J. Milnor, D. D., toward erecting the Church of the Epiphany, - - -	$100 00
From a friend, toward establishing an Infant School at the Church of the Epiphany,	10 00
	$110 00

Sept. 18, 1833. L. Phillips, *Treasurer.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending September 19th, from the following persons, viz:—

Ven. Archdeacon Wix—James Brown—Joseph Robins, *with remit*—Rev. Albert A. Muller, *with remit*—D. S. Kimball, *with remit*—George, Latimer & Co.

Received by the General Protestant Episcopal Sunday School Union.

Rev. Lemuel Burge—Rev. S. Davis—Wm. M. Robinson—George, Latimer & Co.—Rev. Allston Gibbes.

THE CHURCHMAN'S ALMANAC.

The N. Y. Protestant Episcopal Press have published, "The Churchman's Almanac for the year of our Lord 1834; being the second after leap-year, the 58–59th of American Independence, and 49th since the organization of the Protestant Episcopal Church in the United States of America: containing, beside the usual calendar and celestial phenomena, various items of useful information, and condensed views and statistical tables of the present state of the Church and her Institutions."

Price:—6¼ cents *single*—50 cents *per doz.*—4 dollars *per hundred.*

PRIVATE SEMINARY.

The Subscriber will open a *Private Seminary* for the instruction of youth, in the borough of Bridgeport, on Monday, the 7th of October. The site of the Seminary, (the house of Mr. Kirtland, on Golden Hill,) has every advantage of elevation, retirement, convenience of access, and beautiful scenery.

In this Seminary students will be prepared for admission into college, or for the active duties of life.

The year will be divided into two sessions of *twenty-three weeks* each. There will be a vacation in the spring and autumn, the former of two, and the latter of four weeks.

Terms.

Boarding, tuition, washing, fuel, lights, per session, - - - - - - - $80 00

No student will be received for a less period than a session, and the payment to be quarterly in advance.

Each student will furnish himself with a cot, mattrass, and bedding.

Every article of clothing should be *distinctly* marked, and all moneys for the use of the students must be deposited with the subscriber, and left at his discretion.

Bridgeport, Sept. 12, 1833. B. G. Noble.

BOARDING AND DAY SCHOOL.

Miss Angelica Gilbert continues her School for Young Ladies at 113 Bleecker-street, (near Le Roy Place,) the autumnal term commencing on Monday, the 9th of September.

The Assistant Instructresses, one of whom is a French lady, are of the highest qualifications for this trust, in point of education and experience; and though employing an excellent French master, Miss Gilbert superintends this branch, to aid and advance the younger scholars.

The scientific branches are thoroughly taught, so far as the age and capacity of the scholar permits. Instruction is also given in Music, both vocal and instrumental, and other ornamental branches.

Once in three weeks a review of the studies takes place, and a register of merit is kept, which parents are invited to inspect, and thus take part in the moral government of the school.

Strict attention is given to propriety of deportment, and principles of correct conduct are sedulously inculcated.

The most respectable references will be given to clergymen and other gentlemen, and to parents of scholars.

The bill of terms communicated on inquiry, 113 Bleecker-st.

August 31, 1833. 28—tf.

SEMINARY FOR YOUNG LADIES.

Miss Cornwall proposes to open a School for Young Ladies in the pleasant village of *Cheshire, Conn.*, fourteen miles from New-Haven, and twenty-five miles from Hartford, on a daily stage route between those cities. The first term will commence on Wednesday, the 18th of September. In this School will be taught all the branches of a useful and accomplished education.

Tuition per term of twenty-two weeks:

Common English Studies, ...	$6 00
Higher Branches, (including Mathematics,)	9 00
Music, (with use of Instrument,) . . .	18 00
French, ...	9 00
Latin, ...	9 00
Drawing and Painting, ...	10 00

Board may be obtained in good families on reasonable terms.

References: Rev. Dr. Judd, Principal of the Episcopal Academy, and B. Beach, Esq., Cheshire; Rt. Rev. Bishop Brownell, and Rev. Dr. Wheaton, President of Washington College, Hartford; Rev. W. Jarvis, Chatham; Rev. Dr. Turner, of the General Theological Seminary, and Floyd Smith, Esq., New-York.

From the Episcopal Watchman.

Sailor's Hymn.

When the parting bos m bleeds,
When our native shore recedes,
When the wild and faithless main
Takes us to her trust again,
Father!—view a sailor's wo,
Guide us, wheresoe'er we go.

When the lonely watch we keep,
Silent, on the mighty deep,
While the boisterous surges hoarse,
Bear us darkly on our course,
Eye, that never slumbers!—shed
Holy influence on our head.

When the sabbath's peaceful ray
O'er the ocean's breast doth play,
Though no throngs assemble there,
No sweet church-bell warns to prayer,
Spirit!—let thy presence be,
Sabbath to the unresting sea.

When the raging billows dark,
Thundering toss the threaten'd bark,
Thou,—whose footsteps on the wave,
Did the weak disciple save,
Thou,—who hear'st us when we pray,—
Jesus!—Saviour!—be our stay.

When in foreign ports we roam,
Far from kindred, and from home,
Stranger-eyes our conduct viewing,
Heathen-bands our steps pursuing,
May our conversation be,
Fitting those who follow Thee.

Should pale Death, with arrow dread,
Make the ocean-caves our bed,
Though no eye of love might see
Where that shrouded grave shall be,
Christ! who hear'st the surges roll,
Thou canst save the sailor's soul.

L. H. S.

SUNDAY SCHOOLS.

TRINITY CHURCH, UTICA.

There is a reference to *communicants* in the report with which we introduce our extracts this week, which it is hoped will arrest their attention. "He that saith he abideth in him, ought himself so to walk even as he walked." He, that master whom we *profess* to serve, daily went about doing good, *teaching* all whom he met their duty, and endeavoring to save them from wo. Alas, that there are so *many* called by his name, who cannot be induced to lend a helping hand to bring and keep the lambs of the flock, within the Church, the pasture of the great Shepherd's own enclosing!

On the 25th of Nov. last, this school was newly organized by the Rector, Rev. Benj. Dorr. A new system of instruction was adopted, and has since been pursued.

We have now on our roll 195 scholars, 95 boys and 100 girls; showing an increase within the last six months of 90 scholars. Their average attendance has been about 130. The library contains 600 volumes.

Teachers' meetings are held in the church the first Tuesday evening in each month, at which meetings the Rector is always present.

The plan of instruction we have adopted, is similar to that used in the school of St. Thomas' Church, New-York, and we think an excellent one; and believe has given general satisfaction to our teachers, scholars, parents and visiters. Constant employment is required by the exercises, and a much deeper interest than before appears to be felt by all in the school.

The Rector has furnished a map of Palestine on a very extensive scale. Questions on the geography of that once delightful country, and on this map, are a part of the general exercises of the whole school. Much interest is imparted and instruction derived by this exercise.

We yet see much left undone that ought and could be done, with the aid of more good and experienced teachers—those whom nothing would discourage, while engaged in so delightful and blessed a work as that of Sunday School teaching. It is very evident that experienced Christians and communicants are proper persons to explain to children the depravity of the human heart, and the necessity for a Saviour, and can do it more effectually. How strange then, that so few of those who have felt, and do feel, this depravity of our nature, are engaged in this important work—constantly leaving undone those things which should be done; forgetting to recommend the blessed Saviour they profess.

Our school has prospered and now is in a more flourishing condition than ever. The prospect is truly animating. Our system pleases, our teachers are engaged; we look for happy results—and may our heavenly Father bless our endeavors, and those of all others who are striving to propagate the everlasting Gospel of Christ, and may its saving truths be received in all the world.

ST. STEPHEN'S CHURCH, NEW-HARTFORD,

Consists of 35 scholars, 15 males and 20 females.

The library consists of 120 volumes. It is under the management of a librarian.

The Rector attends and opens the school with the office of devotion.

No rewards are given except the privilege of drawing books from the library.

No books of instruction are used except those recommended by the General Union.

ST. JOHN'S CHURCH, CANANDAIGUA.

This school was discontinued from some time in October last through the winter, on account of the difficulty of getting scholars together during that season of the year. It was reorganized on the 12th day of May last, and is now in a promising condition. The number of scholars is 46, consisting of 15 boys and 31 girls. The male teachers are six in number, the female 7. The average number of scholars last year, according to the secretary's books, was 55. The children connected with this congregation are not numerous: efforts are now making to bring in all, and we have reason to hope that those efforts will succeed, and the usefulness of the school be extended.

ST. PAUL'S CHURCH, BUFFALO.

The number of scholars which may be fully claimed as belonging to the school exceeds 100, of whom from 80 to 90 are regular attendants. The books of the Union are used, and we believe many scholars are gaining that "knowledge which will make them wise unto salvation."—Of the teachers, one male, 7 females, and the superintendent, are communicants at the altar of the church. There have been 2 baptisms of scholars belonging to the school. The school is taught in the basement story of the church; the rooms are small, but we hope soon to enlarge them. We are still deficient in teachers who feel devoted to their classes, as if doing "service unto God;" but we trust that he who commanded his apostle to "feed his lambs," will open a door where many will enter in, and cheerfully aid in the work of "training the young in the way they should go."

CHRIST CHURCH, BALLSTON SPA.

Number of scholars belonging to school, (male 46, female 63,) 109; average attendance about 85.

There are in the library about 150 bound volumes.

The school is divided into 12 classes, taught by 10 female and 2 male teachers. Prospects of the school are very encouraging.

CHRIST CHURCH, NIAGARA FALLS.

This school was established on the 18th of June, 1832, and declared to be auxiliary to the General Protestant Episcopal Sunday School Union. It has been taught by two male teachers, beside the superintendent, and three female teachers. It has been provided with a small, but neat and well-selected library of books, consisting of all the publications of the General Protestant Episcopal Sunday School Union, and many other small appropriate books.

The number of scholars taught has been 27. This number in many places would be very inconsiderable, but here, where the inhabitants are few, it was more than had been anticipated.—There had also been a school long kept at this village, auxiliary to the American Sunday School Union; but under the sole direction and tuition of members of the Presbyterian Society.

The Missionary of the Church, the Rev. J. M. Robertson, having removed from this place in August last, lay reading was continued at our chapel till the latter part of October, when it was thought expedient to discontinue our meetings. The Sunday School ceased at the same time, but with the intention of re-opening it again in the spring, as soon as the weather became favorable for the assembling of the children.

The system of instruction recommended by the Protestant Episcopal Sunday School Union has been adopted as far as practicable, and the Liturgy for Sunday Schools has been generally made use of.

ST. LUKE'S CHURCH, CATSKILL.

In the subjoined statement we have the evidence which already has been very frequently presented to our readers of the positively beneficial effects of Sunday Schools. Would that it could have the effect to induce more, and especially more of the communicants of our Church, to engage in Sunday School instruction!

Number of scholars on the roll, 117; number of teachers, 18.

The school is under the supervision of the Rector, a general superintendent, 1 male and 1 female assistant superintendents, a librarian and secretary.

Two pupils, one male aged 15 and 1 female aged 3 years, have died since last report; the latter having attended but two Sabbaths previous to her death, evidenced of course no particular benefit derived from Sunday School instruction. The former, so far as the superintendent is able to judge, (being intimately acquainted with him,) gave evidence, by a well-ordered life and conversation, (while in health,) that he was conscious he was hereafter to be judged according to the deeds done in the body; and not having been baptized in infancy, (his parents not being members of the Church,) often expressed a desire to be made partaker of that holy ordinance, which was granted him before his exit. He was ever punctual in his lessons and a regular attendant at school.

We have attached to our school as a high branch, a male and female Liturgy class, who have passed through the questions on the Liturgy and have been instructed in Bible lessons—have occasionally filled vacancies of teachers, &c. The object of this class is (it being composed of masters and misses from 15 to 18 years) to make them efficient teachers, when needed (as soon they will be) in the school. Teachers' meetings held regularly once a month. One or two only in school unable to read. The moral deportment of the school has undergone a change for the better in most cases.

The books used for lessons are from the Episcopal Sunday School Union, with one exception, and this for want of a similar publication from the Episcopal Sunday School Union. Three of the pupils have been baptized.

Two numbers of the Family Visiter, and fifty of the Children's Magazine, subscribed and paid for.

The Magazine with tracts are distributed to every scholar once a month—the expense of which is defrayed by them by a collection taken up the first Sabbath in each month. No rewards given to scholars, except the privilege of drawing books from the library.

That interest so necessary to the well-being of a Sabbath School appears to be wanting in many of the members of our Communion, mostly in those who should be the first to sustain by their labors, as officers and teachers, this useful institution.

CHRIST CHURCH, COOPERSTOWN.

The school is composed of about 100 scholars, upward of 60 of them are females. There are 22 teachers, 14 of whom are females. They are taught according to the system prescribed by the P. E. Sunday School Union. We regret to say that the teachers' meetings for the last year have been nearly discontinued. [?] Our library consists of between 200 and 300 volumes.

Seven of the female teachers are communicants of the Church—one during the last year. Baptism 2 females—eight of them confirmed last summer.

ST. MARK'S CHURCH, LE ROY.

The report which follows is the *last* we have on our files. It is of the school with which we were connected at the time we were invited to the situation we now occupy. A notice of the plan to obtain *contributions* from the Sunday School, alluded to at the close of the report, was taken by several of our periodicals—was *approved* of by every clergyman with whom we conversed upon the subject. We have not, however, heard of its having been adopted by a single school. We apprehend the prediction of a reverend brother will be verified. "The *plan*," he observes, "is excellent, but I fear it will fail for the want of some one to urge it on." *To whom does it belong to urge it on?*

This school has flourished, much beyond our expectations. The number of scholars previously to the 1st of May, 1832, had never, I have been informed, exceeded 40.—We have now 110 names on our register—and our average number of scholars has been about 85. The number of teachers is 20. The library contains about 250 volumes. Our plan of instruction has been very simple, but has proved eminently successful.—In the summer, we have two schools each Sunday, one from 9 o'clock to 10½ A. M., the other from 4½ to 6 P. M. The clergyman has been the head and one of the active instructers; beside, there are a superintendent, to act *as such* only in his absence, and a librarian; these with *all* the teachers, compose our Sunday School Society, which, however, has no formal constitution, the minister of the parish giving from time to time such directions as he may judge necessary.

By *one* of the exercises of the minister, the whole school is converted into a Bible Class.—Sacred geography and history have been studied, to a considerable extent, and with very perceptible advantage, in this school. Public examinations have been held from time to time, producing a good effect upon the scholars and the spectators, and adding not a little to recommend the Sunday School cause.

Teachers' meetings are held once a month, when each teacher is expected to report the state of the class, improvement, moral and religious influence which the exercises may have been discovered to have excited, manner of attendance on the part of the scholars—number of times these have been visited, the effect of such visits upon both pupils and parents, &c. &c.

This school was organized, a few months since, into a society, denominated, the Sunday School Education Society of St. Mark's Church, Le Roy, *one cent* per month constituting any one a member. The children and teachers generally entered into this measure, with much satisfaction, nor has their interest abated. Our receipts from this source for *three months*, have been FOURTEEN DOLLARS AND FIVE CENTS. Why cannot a similar plan be adopted in all our schools? It certainly is practicable, and would if generally entered into, be a means, by God's blessing, of enabling the Church to support *many* young men in their preparation for the ministry. A rule recommended to the teachers of this school, is to have visits from their respective classes as often as once a week, or once in two weeks. Another rule is, that when a scholar is deficient in any of the lessons, the teacher visits the scholar the following *Monday*, and hears the lesson *then*, in presence of the family.

THE MINISTRY.

MINISTERIAL FAITHFULNESS.

With what degree of well-grounded, sober, but heartfelt conviction, each of you made answer, at our ordination, to the solemn question of the bishop, "Do you trust that you are inwardly moved by the Holy Ghost to take this office upon you?" With what sincerity and strength of purpose you have since devoted, and are now devoting yourself to the faithful discharge of your office, I cannot venture to judge and pronounce. I only know, and earnestly warn you, that God judges, not only by the outward appearance, but by the inward man; and that, as is the heart, the principle, the motive, so will the work be found, "Gold, silver, precious stone, or wood, hay, stubble." However, as far as outward evidences can warrant an opinion, I feel, thank God, that I have only "to stir up the pure minds," of no inconsiderable portion of my hearers, "by way of remembrance." The thoughts, the desires, the objects, the cares, the hopes, and the joys of the genuine pastor of Christ's flock, are not unknown—are even familiar, dear, and precious to such men. You know in whom you place all your own trust, and through whom and to whom you have to draw all men for your and their salvation. To you I have only to say, persevere in humble faith, in fervent prayer, in cautious watchfulness, and in strenuous exertion, and be then assured, that "your labor shall not be in vain in the Lord."

To others, in various measures and degrees, I may have to address a more awakening stimulus, a more urgent call. Are any of you halting between two opinions, and striving to serve two masters? Are your public ministrations of a dubious cast and an uncertain sound? Are you preaching Christ, but with reserves of self-complacency and self-confidence, or exalting Him alone, but without pressing the indispensable necessity of holy evidences of an interest in Him, his atonement, his sanctification? Do any of you lean in the week to a conformity with that world against which you protest on the sabbath? Is your name in the list of frequenters of public dissipation, or does even social intercourse of a less questionable nature encroach upon the time due to your study or to your people? Do agricultural occupations engage more hours than can fairly be required by them, even as assistant to your support, or as an innocent and healthful exercise? Suffer the word of pressing but friendly admonition. I stand in doubt of such men. Look well, lest your piety be too like the early dew. Your dawn begins to be overcast—your sun to be clouded. Beware lest it set in gloom. Awake from your sleep of supineness and false security, and call upon your God, in Christ, for pardon and grace. Strive in hearty prayer to begin a new, or (should there be a Demas among us) to resume a forsaken course of real consistency and devoted obedience. O, lose not the things which you have wrought, but secure even yet a full reward! Thus only may you still "save yourselves, and them that hear you."

May I not be addressing some one, who has wandered still further from the path of pastoral character and duty, and who is now—if not in the gall of bitterness, in the bond of iniquity—slave to some besetting sin, which paralyzes his ministry; and if escaping as yet the animadversion of his superiors, owing his escape only to that utter thoughtlessness about religion, which his own conduct has produced in his flock, but which will only aggravate his everlasting damnation.

I would gladly hope that I have no such character within the sphere of my jurisdiction; but, if I have, I would conjure, I would beseech him to pause in his downward road—to pray, while it is yet time, for repentance, reformation, conversion, as if he had never prayed before; to act, without one day's delay, upon his prayer; at one stroke to sever himself from his evil habits and evil company; to cut off the right hand and pluck out the right eye; lest, as he is, he descend into that place of torment, which awaits, above all men, the unworthy minister of the Gospel of Christ. But if determined to rush forward in his broad road, O let him deliver the Church by his retirement from the scandal of his example, and himself from every day's additional weight of ruined souls—to be required at his hands.—*Bishop of Litchfield's Charge*, pp. 42–45.

PRACTICAL.

THE BIBLE A SCHOOL MANUAL.

[Translated from the French for the Boston Recorder.]

For my part, I have often thanked God that the practice of putting the New Testament into the hands of the children as soon as they could read with considerable fluency, prevailed in the school which I first attended. If there still prevail among the Vandois just views and salutary principles, the New Testament in our schools has done more to perpetuate them than is generally thought. The Bible in the family, in the pulpit, in the school!—that is the grand means of moral improvement for individuals and for communities.

To regard the human being as commencing life, good; and as needing, in respect to his moral nature, only development and cultivation, is a fatal but common error. To proceed on that principle exposes one to cruel disappointment, as a multitude of facts abundantly show. The only safe way is to take for our first principle that laid down in the Gospel—that the human being is depraved, and needs not to be cultivated merely, but to be changed. Commencing with this for our foundation, we may hope to see the edifice stand as on a rock.

In moral education, therefore, we ought to lead the child to see and feel the sin that is in his heart and that has already polluted his life; he must be made to notice his daily sins, and to consider the consequences of them as pointed out in the word of God. Make frequent appeals to his conscience, in order to enlighten it and make it more tender. Speak to him of that change of heart which he so much needs. Tell him to put his trust in the Saviour and believe in his promises; remind him that God, like a tender father, will give the Holy Spirit to them that ask him; lead him to pray for that gift—and your faith and Christian efforts will at length be rewarded with the happiest results. You will see springing up under your eye, those qualities, those precious virtues, which are the glory of the Church, and the source of public prosperity and of domestic happiness.

When it becomes necessary to admonish or reprimand a child, it should always be done according to the principles and on the authority of the word of God. What you say on your own authority, may become powerless by familiarity; the word of God never does; by the use of that every thing may be accomplished in time.

A school-boy in my parish had told a lie, and no one but myself had noticed it. I said nothing to him at the time, but a few minutes after, passing by the class in which he was reading, instead of any reprimand of my own I put my finger on a verse in the New Testament where falsehood was condemned. The poor boy burst into tears in an instant, and manifested the deepest sense of guilt. I am sure that he will never forget this silent lesson: as also I am that I shall long remember this proof of the power of God's word to convict and reform.

It is a wretched plan to subject children to the yoke of fear only; so as to obtain apparent without real submission. Without something else, you may "bray them in a mortar, yet will not their foolishness depart from them." *Take them by the heart*, and make their love fearful of offence and wrong.

From the Mother at Home.

DO NOT DECEIVE CHILDREN.

Many are unaware of the evil consequences which result from this common practice. A physician was once called to extract a tooth from a child. The little boy, seeing the formidable instruments, and anticipating the pain, was exceedingly frightened, and refused to open his mouth. After much fruitless solicitation, the physician said, "Perhaps there is no need of drawing it. Let me rub it a little with my handkerchief, and it may be all that is necesssary; it will not hurt you in the least." The boy, trusting his word, opened his mouth. The physician, concealing his instrument in his handkerchief, seized hold of the tooth and wrenched it out. The parents highly applauded his artifice. But the man cheated the child. He abused his confidence. And he inflicted an injury upon his moral feelings not soon to be effaced. Will that physician get his handkerchief into the mouth of the child again? Will he believe what the physician may hereafter say? And when told that it is wicked to say that which is not true, will not the remembrance of the doctor's falsehood be fresh in his mind? And while conscious that his parents approved of the deception, will he not feel it to be right for him to deceive, that he may accomplish his desires? This practice is attended with the most ruinous consequences. It unavoidably teaches the child to despise his parents. After he has detected them in one falsehood, he will not believe them when they speak the truth. It destroys his tenderness of conscience. And it teaches the art of deception. And what are the advantages? Why, in one particular instance, the point is gained!

Let compulsion be resorted to when necessary, but deception never. If a child cannot place implicit confidence in his parent, most assuredly no confidence can be reposed in the child. Is it possible for a mother to practise arts of deception and falsehood, and at the same time her daughter be forming a character of frankness and of truth? Who can for a moment suppose it? We must be what we wish our children to be. They will form their characters from ours.

A mother was once trying to persuade her little son to take some medicine. The medicine was very unpalatable, and she to induce him to take it, declared it did not taste bad. He did not believe her. He knew by sad experience, that her word was not to be trusted. A gentleman and friend who was present took the spoon, and said,

"James, this is medicine, and it tastes very badly. I should not like to take it, but I would if necessary. You have courage enough to swallow something which does not taste good, have you not?"

"Yes," said James, looking a little less sulky. "But that is very bad indeed."

"I know it," said the gentleman. "I presume you never tasted any thing much worse." The gentleman then tasted of the medicine himself, and said, "It is really very unpleasant. But now let us see if you have not resolution enough to take it, bad as it is."

The boy hesitatingly took the spoon.

"It is, really, rather bad," said the gentleman, "but the best way is to summon all your resolution and down with it at once, like a man."

James made, in reality, a great effort for a child and swallowed the dose. And who will this child most respect, his deceitful mother, or the honest-dealing stranger? And who will he hereafter most readily believe? It ought, however, to be remarked, that had the child been properly governed, he would at once, and without a murmur, have taken what his mother presented. It is certainly, however, a supposable case, that the child might, after all the arguments, refuse to do his duty. What course would then be pursued? Resort to compulsion, but never to deceit. We cannot deceive our children without seriously injuring them, and destroying our own influence. Frank and open dealing is the only safe policy in family government as well as on the wider theatre of life. The underhand arts and cunning manœuvres of the intriguer, are sure in the end to promote his own overthrow. Be sincere, and honest, and you are safe. The only sure way of securing beneficial results is by virtuous and honorable means.—*Western Recorder.*

DEVOTIONAL.

From the Western Recorder.

A RESOLUTION.

"I am resolved, by the grace of God, to walk by faith, and not by sight, on earth, so that I may live by sight, and not by faith, in heaven."

The reason why I am so much taken with the garnish and seeming beauty of this world's vanities, so as to step out of the road of holiness to catch at, or delight myself in them, is only because I look upon them with an eye of sense. For could I behold every thing with the eye of faith, I should judge of them, not as they seem to me, but as they are in themselves, *vanity and vexation of spirit*. For faith has a quick and piercing eye, that can look through outward superfices, into the inward essence of things. It can look through the pleasing bait to the hidden hook, view the sting as well as the honey; the everlasting punishment, as well as the temporal contentment there is in sin. It is, as the apostle very well defines it, *the substance of things hoped for, and the evidence of things not seen.* (Heb. xi. 1.) It is *the substance* of whatever is promised by God to me, or expected by me from him; so that, by faith, whatsoever I hope for in heaven, I may have the substance of upon earth; and it is *the evidence of things not seen*, the presence of what is absent, the demonstration of what otherwise would seem impossible; so that I can clearly discern, as through a prospective, hidden things, and things afar off, as if they were open and just at hand. I can look into the deepest mysteries, as fully revealed, and see heaven and eternity as just ready to receive me.

And, O! could I but always look through this glass, and be constantly upon the mount, taking a view of the land of Canaan, what dreams and shadows would all things here below appear to be! Well; by the grace of God, I am resolved no longer to tie myself to sense and sight, the sordid and trifling affairs of this life, but always to walk as one of the other world; to behave myself in all places, and at all times, as one already possessed of my inheritance, and an inhabitant of the New-Jerusalem; by faith assuring myself, I have but a few more days to live below, a little more work to do, and then I shall lay aside my glass, and be admitted to a nearer vision and fruition of God, and *see him face to face.*

By this means, I shall always live, as if I was daily to die; always speak, as if my tongue, the next moment, were to cleave to the roof of my mouth; and continually order my thoughts and affections in such a manner, as if my soul were just ready to depart, and take its flight into the other world. By this means, whatsoever place I am in, or whatsoever work I am about, I shall still be with my God, and demean myself so, as if with St. Jerome, I heard the voice of the trumpet crying out, *Awake, ye dead, and come to judgment.*

And thus, though I am at present here in the flesh, yet I shall look upon myself as more really an inhabitant of heaven, than I am upon earth. Here I am but as a pilgrim or sojourner, that has no abiding city; but there I have a sure and everlasting inheritance, which Christ has purchased and prepared for me, and which faith has given me the possession of. And therefore, as it is my duty, so will I constantly make it my endeavor, to live up to the character of a true Christian, whose portion and conversation is in heaven, and think it a disgrace and disparagement to my profession, to stoop to, or entangle myself with, such joys and trifles, as the men of the world busy themselves about; or to feed upon husks, with swine here below, when it is in my power, by faith, to be continually supplied with spiritual manna from heaven, till at last I am admitted to it; and that I may awe my spirit into the performance of these, and all my other resolutions.—*Bishop Beveridge.*

THE REFUGE.

In this world of sin, and tears, and trouble, it is a most consoling thought, that the Lord has exhibited himself as the Refuge of his people in the days of affliction. When temptations and trials beat upon the suffering soul, like scorching rays of the sun upon the head of the traveller in a dry and thirsty land; what can relieve its sorrow, what can remove its faintness, what can still its fears, but the experience that "God is the Rock of its refuge?" Here, under the sheltering wing of a covenant God, the believing, trusting soul will find a refuge, until all this earth's calamities be overpast. This Refuge is opened and rendered accessible by the Lord Jesus Christ. The security, peace, and support, which he confers upon his people, are some of his ascension gifts, acquired in behalf of the unworthy, and freely and seasonably bestowed upon them. To this Refuge let the weary and afflicted soul retire, and in the presence and protection of the Almighty, in the contemplation of his unforsaking kindness, his unutterable mercy, and his matchless love, let all inferior things be forgotten. Let us recollect,

Whatever winds arise, or billows roll,
Our interest in the Master of the storm,
Cling there, and in wreck'd nature's ruin smile,
When vile apostates tremble in a calm.

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